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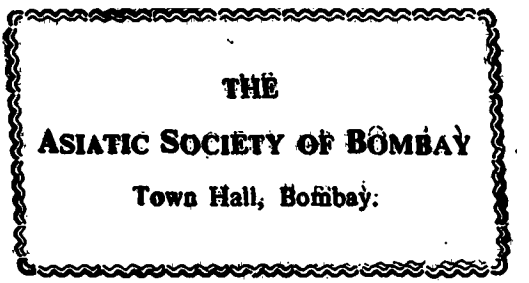

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PHILOLOGICAL GRAMMAR.

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A

PHILOLOGICAL GRAMMAR,

GROUNDED UPON ENGLISH, AND FORMED FROM A COMPARISON OF MORE THAN SIXTY LANGUAGES.

48286

BEING

AN INTRODUCTION TO THE SCIENCE OF GRAMMAR,

AND

A HELP TO GRAMMARS OF ALL LANGUAGES,

ESPECIALLY

ENGLISH, LATIN, AND GREEK.

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PREFACE.

TO THE READER.

Worthy Reader,

There are three sciences which are of great service for the strengthening of the mind and the sharpening of the wit, and for the helping of the understanding in its search after truth,—Geometry, Logic, and Grammar; but if we would make Grammar truly worthy of its two fellow-sciences, we must seek to conform it to the universal or to some common laws of speech, so as to make it the science of the language of mankind, rather than the Grammar of one tongue.

A knowledge of the forms which have grown out of common laws, working with peculiar elements in one tongue, cannot be fairly taken for the Science of Grammar, any more than a knowledge of the organs of one plant, when some even of them are misformed from accidental causes, is the science of botany.

The formation of language is always a conformation to three things in nature: (1) the beings, actions, and

relations of things in the universe; (2) the conceptions of them by the mind of man; and (3) the action of the organs of speech: and inasmuch as the beings, actions, and relations of things, and the mind and the organs of speech, are the same in kind to all men upon earth, and a need of conformity to them is itself a law, so far, it is clear, that some common laws must hold in the formation of languages, and the science of those laws, when they are unfolded, is Grammar.

What the Señor Astarloa says in his *Apologia de la Lengua Bascongada* (Apology for the Basque Language) is true of English as well as Spanish: "A blind slavery to the Greek and Latin languages, and a readiness to believe that every thing which imitates their idioms must be so far regular, has misdirected or fettered our whole literature."

Although I have sought to build my Grammar, mainly of general forms, in conformity with common laws, yet I have so far grounded it upon English as to make it an English Grammar, and have taken up so many Latin and Greek speech-forms as to make it of service to the less learned teacher and more forward learner of the dead languages of our schools.

The languages from which I have drawn my principles and forms are,—

Latin . . . . . (*Lat.*)
Romaunt . . . . . (*Rom.*)
Italian . . . . . (*It.*)
Spanish . . . . . (*Span.*)
Portuguese . . . . (*Port.*)
French . . . . . *Fr.*
Greek . . . . . *Greek.*
Romaic.
Albanian.
English . . . . . (*Eng.*)
Anglo-Saxon . . . . (*A.-Sax.*)
German . . . . . (*Germ.*)
Low Dutch . . . . (*Du.*)
Mæso-Gothic . . . (*M. Goth.*)
Icelandic or Norse . (*Icel., No.*)
Swedish . . . . . (*Swed.*)
Norwegian . . . . . (*Norweg.*)
Danish . . . . . (*Dan.*)
Old Teutonic dialects.
Welsh.
Irish.
Gaelic.
Brêtonne.
Russian . . . . . (*Russ.*)
Bohemian.
Polish.
Wallachian.
Wendish-Servian.
Illyric.
Bulgarian.
Turkish.
Persian . . . . . (*Pers.*)
Sanscrit.
Hindoostanee . . . (*Hindoost.*)
Damulican.
Khoordish.
Mandshoo.
Mongolian.
Lazistanish, of Lazistan, by the Black Sea.
Hebrew . . . . . (*Heb.*)
Arabic . . . . . (*Arab.*)
Chaldee.
Syriac.
Maltese.
Egyptian or Coptic.
Malay.
Basque.
Armenian.
Chinese.
Finnic.
Hungarian, or Magyar.
Lapponic.
Syrjæna.

Cheremissian.
Esthnonian.
Cree.
Chippeway.
Greenlandish.
Japanese.
Malay.
Maori, of New Zealand.
Hawiish, of Hawaii or Owhyhee.
Bisaya, of the Philippine Islands.
Australian.
Language of Marquesas Islands.
Tonga.
Kafir.

I am,

Worthy Reader,

Your very obedient servant,

W. BARNES.

DORCHESTER,
March, 1854.

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A PHILOLOGICAL GRAMMAR.

INTRODUCTION.

1. GRAMMAR is the science of speech.

2. SPEECH is the formation and utterance of breathsounds, by which men communicate thoughts one to another.

Speech is not the same among all nations on the earth, but different nations or kindreds or tribes of men own sundry bodies of breathsounds for the communication of thoughts.

The sundry bodies of breathsounds owned by different bodies of men, are called their languages, or tongues, or speeches.

3. BREATHSOUNDS of a language may be either pure breathsounds, or clipped or articulate breathsounds.

The breathsounds of speech are formed by streams of breath, flowing through the throat and mouth or nostrils, under the action of the throat, tongue, and lips; with the palate, teeth, and nostrils.

The throat, tongue, and lips; with the palate, teeth, and nostrils, are the organs of speech.

4. A PURE BREATHSOUND is one that may begin and end by a stream of breath flowing through the throat and mouth, without any motion of an organ of speech, as *o, e.*

A speaker, having set his organs of speech in the form with which he utters the sound *o*, may begin and end it again and again, as *o, o, o;* without any motion of the tongue, lips, or any other organ of speech.

5. A CLIPPED OR ARTICULATE BREATHSOUND is one that cannot begin and end without a motion of an organ of speech.

The breathsounds *bo, po*, begin with an opening of the lips; *do, to*, begin with a motion of the tongue from the palate; *ob, op*, end with a closing of the lips; *ad, at*, end with a motion of the tongue to the palate; *go, ko*, begin with an opening of the throat; and *ag, ak*, end with a straitening of the throat; *top* begins with a motion of the

tongue from the palate, and ends with a closing of the lips; and *pot* begins with an opening of the lips, and ends with a motion of the tongue to the palate.

Clipped breathsounds are made of pure breathsounds, embodied with motions of the organs of speech.

Breathsounds are either short or long.

6. A SHORT BREATHSOUND is one that takes up only the least length of time in which a single clipped breathsound can be clearly uttered; as *bat, met, not.*

7. A LONG BREATHSOUND is one that takes up twice the time of a short one; as *bate, meet, note.*

8. Single breathsounds are called SYLLABLES; as *a, ball, man, sin, woe, Lon-don.*

9. The breathsounds of a language form words which are tokens either of notions, as *man, horseman, white, skilful, walk, ride;* or of relations, as *fast, slow, over, under.*

10. A word may be of one syllable, or of more syllables than one.

11. Language is known among all nations, in the form of breathsounds, for perception through the hearing; but among some of them words are betokened by visible or tangible marks, for perception through the sight or touch.

The first and most natural form of language is that of breathsounds, for perception through the hearing; and as the breathsound form of language is the first and most natural one, so it is still the best for the communication of thought and will among men, within hearing of each other; but, in the breathsound form, language cannot be heard by the deaf, and is confined within a narrow sphere of space round a speaker; and does not continue, otherwise than in the memory of a hearer, after the uttering of it: and therefore most nations have felt a greater or less need of a form of language, in which it may be perceived by the deaf, and by men beyond the reach of hearing and sight, from the utterer of it, and at any time after the outgiving of it; and they have more or less fully answered their need, with types or visible marks, by which breathsounds or words, and therefore thoughts,

may be communicated to the minds of men through their sight.

12. There are two modes of betokening and communicating the words of language by visible marks.

13. One is the ALPHABETIC or PHONOGRAPHIC mode, in which the pure breathsounds, and the motions of the speech-organs for the clipped breathsounds, are betokened or spelt by marks, which we call letters.

This is the mode in which the English, German, Arabic, Greek, and other languages are mostly betokened to the sight.

14. The other mode is the SYMBOLICAL or LOGOGRAPHIC mode, in which the words of a language are betokened, each by its own mark.

This is the mode in which the Chinese language is mostly betokened to the sight.

15. Both the alphabetic and phonographic modes may be employed together, in the betokening of the same language; as they are in English, when we betoken any of the numerical words, such as three, four, five, by Arabic numerals, 3, 4, 5, among other words betokened by letters.

Language so betokened to the sight by visible marks, may be called SIGHT-SPEECH.

By a slight modification of the sight-speech, it has been made intelligible through the touch instead of the sight, so that it may be read by the blind. In this form the letters or symbols of the words are embossed or raised upon flat surfaces, and are perceived through the reader's fingers.

Language so betokened to the fingers may be called FINGER-SPEECH.

Language betokened by visible types for the sight, or by tangible ones for the touch may be called TYPE-LANGUAGE.

16. There is another mode of betokening facts and ideas—that of signals and tokens for the hearing and sight; and although it cannot be rightly called language, it is often a good substitute for true breathsound speech as well as type-language.

Of such signals are the ringing of bells for the calling of folk to worship, or for gathering them to dinner; or for the

summoning of a waiter into a room: the clapping of hands, in approbation of a skilful performance; the whistle of the railway-engine; or the blowing of a coach-guard's horn, to give warning of the coming of the train or the coach; the blast of the trumpet, or the beating of the drum, by which soldiers are bidden to their exercise or work.

Of such signals are hoisted flags, of different forms or colours, by day, or lights by night; to declare to others, on shore or sea, their bearers' nation; or an admiral's orders; or a crew's wants; such as was Nelson's signal, "England expects every man to do his duty."

Of such tokens is the emblem of the cross, to beget the thought of Christ's death for man's sin, or to declare the Christian faith of the owner of it; such as was the cross worn by the Christians in the holy wars.

Of such tokens are armorial bearings, which announce to beholders, who can read the symbols of heraldry, the rank and family of those who bear them.

Of such tokens are the uniform and badges of soldiers, which show to what regiment they belong, and the rank they hold in it; and the gowns and hoods which betoken the rank of members of the universities, and the degrees they may have taken.

Of such tokens is the black apparel of mourning, which announces its wearer's loss of kindred by death; and the wedding-ring, which betokens a woman's wifehood, or her mourning weeds of woe, which show her widowhood.

Of such tokens are beckonings of the head or hand, such as the forward nod of affirmation, and the backshaking of the head for a denial; or such as the inward motion of the raised hand, which may be read "come hither;" and the offward motion of it, that means "go away." The uplifted finger, which bids bystanders listen; and the downshaken hand, as that with which St. Paul (κατέσεισε τῷ λαῷ) shook down, or beckoned to the people, to forbid a churme or uproar.

These symbols or tokens, although they fulfil the office of words, are not truly language, inasmuch as they are not breathsounds or tokens of them. They are loose tokens of propositions, which may be given in sundry forms of words. Thus, the wedding-ring may be read either "wife," or "married;" the upholden finger would not be misread, as "hold your tongues," or "listen," or "don't talk;" the bell may mean "go to chapel," or "come to dinner;" and the

drum may mean several biddings, which may be distinguished by the time of day at which it may be beaten.

The half-language of signals, like true language in its breathsound form, and in its type form, is for perception through the hearing and sight; and, as breathsound-language is for the hearing, in sounds; and type-language is for the sight, in visible marks; and for the touch, in tangible ones; therefore language is known in forms in which it may be perceived by three of the senses—hearing, sight, and touch.

17. There is said to be, however, something of a half-language in the form of symbols of flowers; and inasmuch as the flowers, which may be known as symbols of words or propositions, may be distinguished by the smell as well as sight, insomuch they may be read through the sense of smell.

18. Type-language has been of great help in the exaltation of man's moral nature; for the enlarging of his knowledge, and for the weal of his social life.

In type-language the dead outgiver of it still speaks through a long series of days and years, to later men of many generations; and the thoughts of a mind on one side of an ocean, or of the earth, may be communicated to one on the other, unperceived by any soul in its passage between them.

In type-language our Saviour still teaches the millions of his Church the wisdom from above; and the prophets and apostles and evangelists, though dead, yet speak. By type-language holy men of all times, faithful men of all trials, the learned of all lore, the seekers of all knowledge, the gatherers of all historical truth and statistical facts, the searchers into all the laws and works of nature, travellers among all nations, navigators of all seas, the ready in all traffic, and the skilful in all crafts, can communicate their thoughts and feelings, and learning and knowledge, and truths and facts, and science and arts, to others, of all places on the earth, and of any times after them.

By type-language all the hundreds or thousands of authors of the books in a library are ever uttering, side by side, their still language of instruction; and while the words of one are not drowned by the clashing voices of the others, each is always ready to yield to its reader its treasures of knowledge and thought.

By type-language, in a will, the dead father gives his beloved

widow her provision of worldly goods, and divides among his children the fruits of his labour. By type-language in the conveyance, the seller of house or land is for ever renouncing the ownership of it to the heirs or assigns of the buyer; and in the receipt, the receiver of money is unceasingly declaring that it has come into his hands. By type-language the lonely guidepost and milestone tell the traveller which road to take on the darksome heath, and the length of it that lies before him.

By type-language the house, or its door, announces the name and business of its householder, and the grave gives an account of its dead.

19. In the Grammar of a language, in the type form, it is usual to handle it in four divisions, ORTHOGRAPHY, ETYMOLOGY, SYNTAX, and PROSODY, though in its first form, that of breath-sound-language, it has only three of those divisions, ETYMOLOGY, SYNTAX, and PROSODY.

ORTHOGRAPHY.

20. ORTHOGRAPHY is the science of the visible or tangible marks, which betoken the breathsounds of a language to the sight or touch; or, in other words,

ORTHOGRAPHY is the science of the spelling of the breath-sounds of a language.

21. The marks that spell words, or that betoken to the sight or touch, the pure breathsounds, and the motions of the organs of speech, in the articulate breathsounds, are called LETTERS.

The letters taken to spell the words of a language are called the ALPHABET of the language.

22. The letters that spell the pure breathsounds, as such, or as they are embodied in clipped breathsounds, are called VOWELS.

(From the Latin *vocalis*, belonging to the *voice*, *vox*; because they are letters of pure voice-sounds. *Vocalis*, *voalis*, became the French *voyelle*, and the English *vowel*.)

23. The clipped breathsounds of the English language are made by motions of the organs of speech, embodied with 16 pure breathsounds, as there are in English 16 voicesounds, 8 long and 8 short, 8 close and 8 open.

24. The open sounds are so called, because they are made with the tongue and underjaw more open from the palate than the close ones.

	Long Close Sounds.			Short Close Sounds.	
1	*ee*	as in m*ee*t.	1	*i*	as in w*i*t.
2	*e*	as the *ea* in r*ea*d, in the rustic dialect of the West of England.	2	*i*	as in d*i*p.
3	*a*	as in m*a*te.	3	*e*	as in m*e*n.
4	*ea*	as in *ea*rth.	4	*e*	as in batt*e*ry, or *e* of the French *le*.

ee in m*ee*t is the same sound as *i* in w*i*t lengthened; as the long sounds, 2, 3, and 4, are the short ones, 2, 3, and 4, lengthened.

The *i* in d*i*p, f*i*t, clearly differs from *i* in w*i*t, k*i*tten; but it is markworthy that, although the sounds 1, 3, and 4, are found both short and long, in the national speech of our books, yet we now own the sound 2 only as a short one; and therefore that our book language wants one of the 16 vowel sounds: but, as it still lingers in some of her rustic dialects, we may believe she once owned it, and has lost it; and it would be worth while to inquire, through the dialects of West Saxony and the German language, whether the long sound, No. 2, is betokened by any vowel or diphthong of the Anglo-Saxon.

25.		Long Open Sounds.			Short Open Sounds.
5	*a*	as in f*a*ther.	5	*a*	as in f*a*t.
6	*aw*	as in *aw*e.	6	*o*	as in d*o*t.
7	*o*	as in r*o*pe.	7	*u*	as in h*u*ll.
8	*oo*	as in f*oo*d.	8	*oo*	as in cr*oo*k.

The division of the close and open sounds is set between the sound of *ea* in *earth*, and that of *a* in *father*, because, in uttering the long sounds in succession, the tongue and under jaw are found to open wider from the palate between those two than any other two sounds, and because a division between those two leaves 4 close and 4 open ones.

26. A *diphthong** is the meeting of two vowel-sounds uttered in immediate succession, as *oi* in *voice*, *ou* in *found*.

27. A *triphthong*† is the meeting of three vowel-sounds, uttered in immediate succession.

These diphthongs and triphthongs are sometimes called, in Grammars of type language, *proper diphthongs* and *triphthongs*, to distinguish them from what are called *improper diphthongs* and *triphthongs*, or the meetings of two or three vowel letters, of which we utter, in breathsound speech, only one of the two, or one or two of the three, as *ea* in *read*, *oa* in *boat*, *iew* in *view*, *eau* in *bureau*; but the letters so called diphthongs and triphthongs, inasmuch as they betoken only one sound, are truly no diphthongs or triphthongs at all. They may be digrams or trigrams, διγράμματα or τρίγράμματα, but they cannot be δίφθογγοι or τρίφθογγοι.

Some of the English letters, which we call single vowels, are truly diphthongs. The sound of the *i* long, as in *life*, is a combination of two vowel-sounds, the 4th and 1st short close ones; and the *u* in *duty* is a combination of the 1st short close one and the 4th short open one.

W at the beginning of a word is a vowel, with the 4th short open sound, as in *wind* (*ŏŏind*), *sow* (*so-ŏŏ*); and *y* short has the 1st short close sound, as in *yonder* (*ĕĕ-onder*), *boy* (*bau-ĕĕ*).

28. The letters that spell the motions of the organs of speech in the clipped breathsounds are called CONSONANTS.

From the Latin "consonans," *withsounding*; because they betoken nothing more than motions of the organs of speech, which are not themselves breathsounds, though they modify breathsounds, and therefore they do not betoken breathsounds otherwise than with vowels.

The motions of the organs of speech are—

A motion of the lips to or from each other; as in *ab*, *ap*, *am*; *bo*, *po*, *me*; or to or from the teeth; as *af*, *av*, *fo*, *vo*.

The motion of the tongue up to or out from the palate; as in *ad*, *al*, *an*, *at*; *do*, *lo*, *no*, *to*.

The motion of the tongue nearer towards or farther from the palate; as in *ar*, *as*, *az*; *ro*, *so*, *zo*.

* So called from the Greek δις, twice, and φθόγγος, sound; *i. e.* a twofold sound.

† So called from the Greek τρις, thrice, and φθόγγος, sound; *i. e.* a threefold sound.

The motion of the tongue to or from the teeth; as in *ath, ad; tho, do.*

The motion of the throat by a straitening or widening of it; as in *ag, ak, aq; go, ko, qo.*

29. The consonants are divided into classes of *lip* letters, *lip-teeth* letters, *tongue-teeth* letters, *palate* letters, and *throat* letters, after the organs of speech whose motions they spell.

30. The *lip* letters are those that spell the motions of the lips to or from each other; as *b, p, m,* in *ab, ap, am; bo, po, mo.*

31. One of the lip letters, *m,* is a *lip-nose* letter, because it spells an opening or shutting of the lips with the nostrils open; while the bare lip letters spell motions of the lips with the nose stopped.

32. The *lip-teeth* letters are those that spell the motions of the lip to or from the teeth; as *v, f,* in *av, af; vo, fo.*

33. The *tongue-teeth* letters are those that spell the motions of the tongue to or from the teeth; as *d, p;* or the smooth and rough *th,* in *other, death; thy, thigh.*

34. The *palate* letters are those that spell the motions of the tongue up to or out from the palate; as *d, l, n, t,* in *ad, al, an, at; do, lo, no, to;* or *r, s, z,* in *ar, as, az; ro, so, zo.*

35. One of the palate letters, *n,* is a *palate-nose* letter, as it spells a motion of the tongue up to or out from the palate with the nostrils open, while the other palate letters spell motions of the tongue with the breath stopped from the nose.

36. The *throat* letters are those which spell motions of the throat; as *g, k, c, q,* in *ag, ak, ac, aq; go, ko, co, quo.*

37. The pure breathsounds are made by the flowing of a stream of breath from the lungs through the throat and mouth or nostrils; and the motions of the tongue, or other organs of speech, form pure breathsounds into clipped ones by clippings, which are the narrowings, widenings, divertings,

or stoppings of the stream of breath upon which they work, as a hatch, by its shiftings, acts with a stream of water.

38. Consonants are divided into two classes, MUTES and SEMIVOWELS, as they betoken stoppings or only narrowings of the stream of breath.

39. The MUTES are those letters which betoken such settings of the organs of speech as must needs stop the breathstream at the end of a breathsound; as *b, p, d, t, g, k, m; ab, ap, ad, at, ag, ak.*

40. The SEMIVOWELS are those letters which betoken such settings of the organs of speech as do not of need stop the stream of breath at the end of a breathsound; as *v, f,* in *av, af;* or *j, r, s, z,* in *aj, ar, as, az;* or *m, n,* in *am, an.*

In the making of the breathsounds *av, af,* the breath is still allowed to flow on, hissing, between the lip and the teeth. At the end of the breathsounds *aj, ar, as, az,* it is still free to go out, with a hissing or dull breathsound, between the tongue and palate; and the closing of the lips in *am,* and the striking of the tongue on the palate in *an,* still leave it an open way through the nostrils.

L, m, n, r, are called LIQUIDS, because they spell easy clippings that make good breathsounds.

THE BREATHINGS.

41. There are two breathings,—the weak or soft, or smooth or slow; and the strong or hard, or rough or quick breathing.

The weak or soft, or smooth or slow breathing, is a stream of breath that flows with less impulse and speed; and the strong or hard, or rough or quick breathing, is a stream of breath that flows with greater impulse or speed in the making of a breathsound.

In the making of the pure breathsounds, the strong or hard, or rough or quick breathing, is a sudden impulse of the breathstream at the beginning of them; and in the English alphabet, and others derived from the Latin, the mark for it is *h,* or some other such letter; and in Greek it is the mark ', as ὅρος, *horos.*

Weak breathsounds, *a, e, o; at, et, ot.*
Strong breathsounds, *ha, he, ho; hat, het, hot.*
In the making of the clipped breathsounds, the weak breathing is a slacker breathstream, with a slacker action of the organs of speech; and the strong breathing is a quickened breathstream, with a quicker action of the organs of speech.
Weak breathings, *bab, vav, dod, zoz; juj, gug.*
Strong breathings, *pap, faf, tot; sos, chuch, kuk.*

42. The two breathings in clipped breathsounds are mostly marked in type-language by two sets of letters, and therefore some of the lip letters, lip-teeth letters, tongue-teeth letters, palate letters, and throat letters, are fellows by two and two; each of a pair spelling the same clipping as the other, but with a slacker or quicker outflowing of the breath; and thence such pairs of letters are called *cognate-letters*, or *fellow-letters*, or *kins-letters.*

43. We have shown that the letters of an alphabet are of different kinds; those of one kind being akin to each other, with some quality in which they differ from the others,—such as the vowels, as they differ from the consonants; or the lip letters, lip-teeth letters, tongue-teeth letters, palate letters, and throat letters; or the mutes, as they differ from the semivowels; or the pairs of kins-letters, as they differ from each other only in impulse of breath: and therefore it might seem, at first thought, that the best order for the succession of the letters in the alphabet would be that of some succession of their classes; such as that the vowels might stand together at the head of the alphabet, with the consonants below them; and that the consonants of each class might be placed together, with the classes in some order of succession.

We do not, however, find any such order of letters, or of their classes, in actual alphabets. In the Hebrew alphabet the letters of one class are dispersed, seemingly without any forechosen order, among those of others; and as many, if not most, of the later alphabets of Europe, Asia, and America have been formed after the Hebrew, or that of a Shemitic language akin to it, they do not show any more marked order of their letters than their prototype.

Clippings.

44. Sometimes words that are much worn in their own language, or are taken, as borrowed words, into another, lose a clipping, and do not take any other instead of it; and yet the letter of the lost clipping abides in the type language,

though it does not stand for any thing in the breathsound-speech; as, in English,—

45. *Unclipped throat-letter before a palate-letter.*

(6) *g* in foreign. *k* in knife.
g in gnash. *k* in knocker.
g in impugn. *k* in know.
k in knave. *g* in resign.
k in knell. *g* in sign.
c in indict.

46. *Unclipped throat-letter before a palate-letter, and at the end of a word.*

(7) *g* in bright. *g* in right.
g in fight. *g* in high.
g in light. *g* in plough.

47. *Unclipped throat-letter before a lip-letter.*

(5) *g* in apothegm, phlegm, paradigm.

48. *Unclipped l.*

(4) balm, calm, psalm, talk.
calf, half, stalk, walk.

Unclipped s.

s in demesne, puisne, corps, viscount.

49. *Unclipped palate-letter after a lip-letter.*

(3) *n* in autumn, hymn, solemn.

50. *Unclipped lip-letter before a palate-letter.*

(2) *p* in psalm, psalter, Ptolemy.
b in debtor, subtle, bdellium.

51. *Unclipped lip-letter after a lip-letter.*

(1) *b* in climb, comb, dumb, tomb.

52. *Other unclipped letters.*

ph in phthisis, *th* in asthma.
k of x=ks in Xenophon, Xerxes.

53. From the dispositions of sundry nations to especial settings of the organs of speech, and from a tendency in all to give up harder for more easy ones, the clipped breathsounds of a tongue, after a long wear in their own language, or a reception, as borrowed words, into another, often lose a clipping of one class, and assume that of another instead of it, while the letter of the first clipping abides in the type-language as a token of the latter.

Thus, in the Latin word *natura*, the *t* is a close palate letter, but in the English *nature* it is an open palate letter, of the force of *tsh*.

The French word *sure* has become the English *sure* (shure). The *c* in the Latin *vermiculus* (most likely equal to *k*), became *tsh* in the Italian *vermicelli* (*værmiçelli*), and is mostly *s*, as vermicelli is pronounced in England.

f in *of* is breathed *v*, as it often is in Icelandic; and the *ph* of *ph*thisis is not clipped in English.

p in *p*salm (Greek ψαλμὸς), and *b* in de*b*tor (Lat. debitor), stand for clippings which are not made in English, though they were in Greek and Latin.

The *t* of the word *nation* is in English *sh*, and in French *s*; *ch* in the English and French *Ch*arles, and in *champagne* and chain, have two different clippings, *tsh* and *sh*; the *g* in dili*g*ence, English, is *dj*, and in the French dili*g*ence, like *s* in pleasure; and the *z* of mangel würzel is, in German, *ts*; and the *t* in *et* stands for a palate clipping in Latin, and for none in French.

The *l* of ca*l*f, and ha*l*f, Anglo-Saxon *ce*alf, *healf*, the *n* in autum*n*, hym*n*, (Latin, *autumnus*, *hymnus*,) were clipped in the word-giving languages, though we drop them; and the *Ll* in *Ll*ewellyn betoken one clipping to the Welsh, and another to us.

In the Anglo-Saxon word cnafa, German knabe, and in the Latin signo, the *c* and *k* and *g* are formed; but in our forms of the words knave, sign, although the *k* of *k*nave, and *g* of sign, stand in the type-language, yet their clipping is unknown in the breath-sound speech.

54. The same letter stands, in different languages, for different clippings; and when words with such a letter are taken from one language into another, they will sometimes retain the clipping of the word-giving language in the word-taking one; so that the word-taking language will then have the same letter standing for different clippings,—its own clipping of the letter, and the word-giving language's clipping of it.

Thus the letter *B* is, in Russian, articulated *V*; *C* is sometimes equal to *tsh* in Italian; *j* is, in English, a palate letter of one clipping, but in

French a palate letter of another; in Italian a vowel, and in Spanish a throat letter.

ch are, in English, *tsh*, in French *sh*, and in Latin and German a throat-clipping.

w is articulated, in German, as *v*.

Thence, in the English words cow, calf, colt, the *c* is clipped as *k*; and in the words certain, city, from the French, it is clipped as *s*.

ch in the English words chap, chick, chop, churm, have the force of *tsh*; in the words chaise, machine, they are equal to *sh*; and in the words chord, chronology, from the Latin, or rather Greek, they betoken the clipping of *k*.

g in the English words gate, give, go, gun, is a hard throat letter; but in the words gelid, virgin, it is a palate letter.

j in the English words jar, jest, jig, job, is a palate letter of one clipping; and in the word joujoux it is a palate letter of a different one.

55. We have in English 16 pure breathsounds, and only 7 letters for the writing of them; and we have 19 settings of the organs of speech in our clipped breathsounds, and only 16 letters that spell any of them: so that we have 9 pure breathsounds and 3 settings of the organs of speech, for which, as such breathsounds and settings, we have no letters.

It is true we have 26 letters in our alphabet; and if we were to take the so-called vowels as 7, *a, e, i, o, u,* and *w* and *y*, we should have left 19 consonants. But our *c*, when it is soft, as in cinnamon, is *s*; and when it is hard, as in card, it is *k*; our *q*, as in queen, is *k* or *c* hard, as in kween or cween; our *x* in ox is *ks*, as in oks; and therefore our *c, q,* and *x*, instead of being sole representatives each of its own clipping, are virtually nothing more than forms of other consonants; and we have no more consonants with them than we should have without them, namely 16.

56. The settings of the organs of speech in the English language, and the main ones of Europe and Asia, are these:—

DIVISION I.

Lip Division.

Class 1. *Lip settings.*

Weak breathing.	Strong breathing.
B.	*P.*

57. Class 2. *Lip-teeth settings.*

Weak breathing.	Strong breathing.
V.	*F.*

58. Class 3. *Lip-settings, nose-breathed.*

(*M*) (*MP*) as in *pump*.

DIVISION II.

Tongue Division.

59. Class 4. *Tongue-palate close settings.*

(*D*) English. (*T*) English.
(*ð*) broad Irish. (*ṭ*) broad Irish.
(*j*) English. (*ch*) Eng.; (ц) Russ.

60. Class 5. *Tongue-palate open settings.*

(*z*) (*s*)
(*j*) Fr.; (*ja*) Russ.; (*zha*) Persian. (*sh*) Eng.; (*sha*) Russ.
(*r*) (*hr*)

61. Class 6. *Tongue-palate, nose-breathed.*

(*l*) English. (*hl*) (*ll*) Welsh.
(*l*) slender Irish. (*l*) broad Irish.
(*n*) (*ng*)
(*n*) nasal, Fr. and Portuguese; (‿) Hindostanee.
(*n*) Irish.

62. Class 7. *Tongue-teeth settings.*

(*th*) in thee; (*d*) Icelandic. (*th*) in thin.
(*dd*) Welsh. (*z*) Spanish.

DIVISION III.

63. Class 8. Throat Settings.

(*g*) hard. (*k*)
(*gh*) Irish; (*g*) Span. and Germ. (x) Greek and Russ.;
(*j*) Spanish.
(*ch*) Germ. and Welsh.
(*ghain*) Arabic.

64. The pure breathsounds and clippings for which, as such, and only such, we have not any letters in our alphabet, are either not marked at all in our type-language, or else are betokened by sundry associations of the letters of the other breathsounds and clippings. Some of them are as clumsy and puzzling as the slightest exercise of wit could have willingly left them, as they make a consonant the mark of a vowel, and two consonants the mark of clipping, of which neither of them, singly, is the type of any element.

Examples of differences of sounds unmarked by letters:—

The sound of *a* in c*a*lf is not the same as that of *a* in w*a*lk; the *a* in f*a*t is short, the *a* in f*a*ther is long; the *e* in f*e*tid, m*e*diate, is different from that in f*e*tor, m*e*dicine.

The *i* in d*i*p, l*i*p, n*i*p, p*i*p, s*i*p, is different from the *i* in w*i*t, g*i*ve, p*i*n, dut*i*ful; the *i* in mach*i*ne is different from the *i* in ch*i*ne.

oo in d*oo*r is different from the *oo* in p*oo*r, and *oo* in bl*oo*d.

The *u* in d*u*ll, h*u*ll, is not of the same sound as that of *u* in b*u*ll, f*u*ll.

u in d*u*ly is a diphthong, composed of the sounds 1 and 8; *u* in d*u*lly is the short 7th sound, of which the only token is the other *l*. So *a* in sl*a*ter is the long 3d sound, and *a* in sl*a*ttern the short 5th; *o* in b*o*ny is the long 7th sound, and *o* in b*o*nny the short 6th; but the only tokens of the short sounds of *u* in d*u*lly, *a* in sl*a*ttern, and *o* in b*o*nny, are the consonants *l*, *t*, and *n*; so that we make consonants the tokens of vowel-sounds. Bad as it is to betoken the sound of a vowel in a word by one of its consonants, we make our spelling the more puzzling, inasmuch as we do so in some words and not in others; for while the *u*, *a* and *o* of d*u*ly, sl*a*ter, and b*o*ny would be read long, for the want of the pairs of consonants of d*u*lly, sl*a*ttern, and b*o*nny, the *o*, *e*, and *a* of b*o*dy, l*e*vel, and m*a*nor are short before single consonants.

The First Long Sound is spelt in English by *e*; as m*e*, sh*e*, h*e*, b*e*.

ee, or two *e*'s parted by a consonant; as br*ee*d, d*ee*d, m*ee*t, gl*e*be, rec*e*de, sc*e*ne, sch*e*me.

ea, as b*ea*ver, cl*ea*n, dr*ea*m, gl*ea*m, r*ea*p.

ei, as dece*ei*ve, se*i*ze.

eo, as p*eo*ple.

ie, as bel*ie*f, br*ie*f, gr*ie*f, th*ie*f.

Third Long Sound.

a at the end of a syllable; as n*a*ture, cre*a*tor.
ae, as br*ae* (Scotch).
a before a consonant and *e*; as d*a*te, f*a*te, g*a*le, g*a*me, h*a*le, l*a*me, n*a*me, s*a*me.
ai, as in b*ai*l, f*ai*l, h*ai*l, m*ai*l, m*ai*n, r*ai*n, pl*ai*t, str*ai*t.
ay, as d*ay*, g*ay*, h*ay*, w*ay*.

Fourth Long Sound.

ea, as in *ea*rth.
i, as in b*i*rth.

Fifth Long Sound.

a, as *a*fter, b*a*rm, c*a*lm, f*a*ther, f*a*rm, r*a*ther.
au, as l*au*gh.
e, as cl*e*rk, s*e*rjeant.

Sixth Long Sound.

a before *ll*, as *a*ll, b*a*ll, c*a*ll, f*a*ll, p*a*ll, st*a*ll, w*a*ll.
a after *w*, as w*a*rm, w*a*r, w*a*rd.
aw, as d*aw*, j*aw*, l*aw*, gn*aw*, p*aw*, r*aw*, str*aw*.
au, as c*au*ght, d*au*ghter, n*au*ghty, t*au*ght.
ou, as br*ou*ght, c*ou*gh, f*ou*ght, s*ou*ght, th*ou*ght.

Seventh Long Sound.

oe or *o* before a consonant and *e*; as d*oe*, f*oe*, h*oe*, t*oe*, l*o*re, m*o*le, p*o*pe, r*o*pe, st*o*re, w*o*re.
oa, as b*oa*t, c*oa*t, d*oa*t, g*oa*t.
au, *eau*, as h*au*tboy, b*eau*.
oo, as d*oo*r, fl*oo*r.
o before *r*, as p*o*rt, sp*o*rt.
ou, as th*ou*gh, m*ou*rn.
ow, as bl*ow*, gr*ow*, l*ow*, m*ow*, sl*ow*, sn*ow*.

Eighth Long Sound.

oo, as f*oo*d, h*oo*d, m*oo*d, r*oo*d.
ou, as s*ou*p, y*ou*th.
ui, as br*ui*se, fr*ui*t, recr*ui*t, s*ui*t.

First Short Sound.

i, as g*i*ve, p*i*n, sp*i*n, w*i*t.
y or *ey* at the end of a word; as beaut*y*, dut*y*, all*ey*, vall*ey*.

Second Short Sound.

i, as d*i*tty, f*i*t, h*i*t, p*i*pkin.
u, as b*u*sy.

Third Short Sound.

e, as b*e*d, f*e*d, m*e*n, p*e*n, st*e*p, w*e*t.
ea, as br*ea*th, d*ea*th, m*ea*dow, h*ea*d.
eo, as l*eo*pard, j*eo*pardy.

Fourth Short Sound.

a, e, o, ou, in a short unaccented syllable; as gramm*a*r, geogr*a*phy, flatt*e*r, slav*e*ry, pri*o*ry, maj*o*r, vari*ous*, virtu*ous*.

Fifth Short Sound.

a, as b*a*ttle, f*a*ncy, g*a*ther, h*a*ppy, l*a*p, m*a*p.

Sixth Short Sound.

o, as d*o*l, g*o*l, h*o*t, j*o*lly, l*o*p, m*o*p, r*o*bber, s*o*bbing.
a after *w*, as w*a*s, w*a*tch, w*a*dding, w*a*rrant.

Seventh Short Sound.

u, as b*u*bble, d*u*ll, h*u*ll, m*u*d, r*u*b, t*u*b.
oo, as bl*oo*d, fl*oo*d.
ou, as en*ou*gh, r*ou*gh, d*ou*ble, tr*ou*ble.

Eighth Short Sound.

u, as b*u*ll, f*u*ll, p*u*ll.
ou, as sh*ou*ld, c*ou*ld.
oo, as st*oo*d, w*oo*l, g*oo*d, f*oo*t.

Equivalent Consonants,

in English type-language.

65. *c* soft, as *s*: *c*innamon, *s*innamon.
c before *h*, in English words, is equivalent to *ts*: *ch*in, *ts*hin.
t in crea*t*ure, fea*t*ure, na*t*ure, has the power of *ch*.

s betokens the clippings of *d* and *j* French; or *d* and *s* in *pleasure.*

q is *k:* quick, *kuick.*

ch, in words from the Greek, is equivalent to *k:* chorus, scheme; *korus, skeme.*

x betokens the clippings of *ks:* ox, *oks.*

c and *t* before *i* and another vowel, is sometimes equivalent to *sh:* ocean, social, martial, partial, nation, portion, are *oshean, soshial, marshial, parshial, nashion, porshion.*

ch, in some words from the French, are *sh:* chaise, machine; *shaise, mashine.*

ph are equivalent to *f* or *v:* phenomenon, phantom, *fenomenon, fantom;* nephew, Stephen, *nevew, Steven.*

SOME RULES OF ENGLISH SPELLING.

66. (1) When a word ending with *y,* after a consonant, takes on another syllable beginning with a consonant or any vowel but *i,* the *y* commonly becomes *i:*

carr*y*,	carr*ier*.	merr*y*,	merr*ily*.
happ*y*,	happ*ier*.	accompan*y*,	accompan*iment*.

67. (2) When a word ending with a consonant, after a short accented vowel, takes on another syllable beginning with a vowel, the consonant is commonly doubled:

begin,	beg*inn*er.	sit,	si*tt*ing.
set,	se*tt*er.	wit,	wi*tt*y.

68. (3) When a word that ends with a consonant and mute *e,* after a long vowel, takes on another syllable beginning with a vowel, the *e* is thrown out:

prud*e*, prudish.	slav*e*, slavish.	whit*e*, whitish.

69. (4) When a word ending with a consonant, after a diphthong, takes on another syllable, the consonant is not doubled:

bowl, bowler.	coil, coiling.	jail, jailer.
nail, nailer.	sail, sailor.	toil, toiling.

70. (5) When a word that ends with a consonant and mute *e*, after a short vowel, takes on another syllable, the *e* is thrown out:

sedg*e*, sedgy.

71. (6) When a word that ends with a consonant and mute *e*, after a long vowel, takes on another syllable beginning with a consonant, the *e* is retained; as

abat*e*, abatement.	manag*e*, management.
chang*e*, changeable.	clos*e*, closely.
stat*e*, statement.	pal*e*, paleness.

72. (7) When a word ending with a mute *e*, after a long vowel, takes on another syllable beginning with a consonant, the *e* is thrown out; as

du*e*, duly. tru*e*, truly.

73. It seems clear that the type-form of a language should be true to its breathsound-form; and that there should be one letter, and no more than one, for every breathsound and setting of the organs of speech.

As our alphabet is short of the breathsounds and clippings by many letters; and as letters abide in our language in words from other tongues, or from the older form of our own, as marks of other breathsounds or clippings than their own, or as unmeaning marks of lost ones; and as letters of words borrowed from other languages stand sometimes for the breathsounds and clippings which they betokened in the word-giving languages, and at other times for those which they mark in our own,—therefore our type-language is not true to the breathsound-speech, and is very anomalous and puzzling, and hard to learn and keep in mind.

This untruthfulness of our spelling is a great hindrance and evil to our children and others in their learning of our type-language, and some English grammarians have sought to reduce it to accordance with our breathsound-speech. The best method to this end seems to be that of the upfilling of our alphabet by new letters—formed, as far as possible, from the elementary strokes of those we have—for the breathsounds and clippings which are not now marked by letters of their own, and by throwing aside all but one of those that now stand for the same clipping or breathsound.

Such an alphabet has been formed and published by Messrs. PITMAN. It is called the Phonotypic or Phonographic Alphabet, and contains letters not only for most of the voice-sounds and articulations, but also for the diphthongs.

Phonetic Alphabet.

74. *Vowels.*

		Long Close Sounds.		Short Close Sounds.
1	Ɨ ɨ	. . meet	I i	. . wit, yet.
2	. . . .	. . (wanting)	. . . .	. . (wanting).
3	Ɛ ɛ	. . mate	E e	. . men.
4	. . . .	. . (wanting)	. . . .	. . battery.

75.		Long Open Sounds.		Short Open Sounds.
5	Ɑ ɑ	. . father	A a	. . fat.
6	Ɔ ɔ	. . awe	O o	. . dot.
7	Ơ ơ	. . bone	U u	. . lull.
8	Ʉ ʉ	. . fool	W w	. . full, wet.

76. *Diphthongs.*

ei	. . fine	ow	. . how.
ai	. . aye	iu	. . you, tune.
oi	. . voice		

77. *Consonants.*

Lip-settings.	Tongue-settings.	Throat-settings.
(1) B b P p	(4) D d T t	(8) G g (*g* in *go*) K k (*c* in *call*)
(2) V v F f	(5) J j (j *French*). Ƈ ç (*sh* in *she*) Z z S s R r *	
(3) M m *	(6) L l * N n Ŋ ŋ (*ng*)	
	(7) Ƌ ƌ (*th* in *thin*). Ƌ ƌ (*th* in *thee*)	

Breathing.

78. H h . . . . as in he.

79. The coalescents in *we*, *yes*, are expressed by the same letters as the 1st and 8th short vowels.

80. The looseness and untruthfulness of our spelling, as a representation of our speech, have arisen partly from the want of letters, or from the retention, in words from other languages, or the old form of English, of letters which now must be taken for marks of other clippings or sounds than their own, or of none at all.

From the want of letters, we must needs spell different sounds or clippings with the same, as the *i* of *dip* and *wit;* the *e* in *me, men,* and *slavery;* and *th* in *thin* and *thee;* or we must spell a sound or clipping with two letters, which singly mark two different ones, as *au* in *daughter,* or *oo* in *food, ch* in *church,* or *sh* in *shall.*

The retention, in words from other languages, or the old form of English, of letters which must now be taken for marks of other clippings than their own, or of none at all, has sprung from the nature of type-language, which seems more stubborn than breathsound-speech against immutation. This conservative nature of type-language is, to some extent, a good rather than an evil; and therefore we should not be unwise to inquire where we should meddle with it, or stop its operation.

Our language has been strongly withholden from immutation, though not fast bound from it, by our translation of the Bible, and the works of our good old writers; and the reception of English books in America has kept its language from wearing off, as fast as it would have worn without it, from the form of its mother tongue.

The conservative nature of type-language is a good as long as it can conserve the breathsound-speech; but when, notwithstanding the backholding nature of type-language, words have already worn off wholly and for ever from old forms, its conservative power, as to those words, is no longer of any good, and all recommendations of it, grounded upon the good of its conservative nature, are idle.

Our old spelling, or rather type-language, may yet conserve the true and full construction of the abstract noun ending in *ing;* as 'the opening of parliament,' 'the reading of the will,' 'the getting of treasure by a lying tongue is a vanity,' 'the building of houses is costly,' instead of the more usual form of our breathsound-speech, 'opening parliament,' 'reading the will,' 'getting treasure,' 'building houses.'

It may even preserve, with some speakers, the *l* clipping in *balm, calf, half;* but it is far too late for it to keep the *k* clip-

ping of *knave, knife, knocker, know;* or the *gh* clipping in *bright, fight, high, light, plough, right;* or the *l* clipping in *should, would.*

It has been objected to the outcasting of the unsounded vowels and unclipped consonants in words received from other tongues, or from an older form of our own, that they are of some good, as tokens of the etymology of words.

If they are of good, they must be so either to all readers, or only to some men, or to some classes of men; as to the learned with the loreless, or to the learned alone.

It cannot be believed that the *k* in *knave, knife, knob, know,* or the *g* in *impugn, sign,* or the *b* in *debtor, subtle,* or the *p* in *corps,* or the *o* in *leopard,* can be of any good to the unlearned, to show him, while he knows nothing of Anglo-Saxon, German, Dutch, Danish, Latin, Greek, or French, that

knave is from Anglo-Saxon *cnapa;* Germ. *knabe.*
knob „ „ „ *cnæp;* Germ. *knopf;* Du. *knoop.*
knife „ „ „ *cnif;* Du. *knief;* Dan. *kniv.*
know „ „ „ *cnaw-an;* Gr. γνόω.

that impugn is from the Latin *impugno.*
sign „ „ „ *signo.*
debtor „ „ „ *debitor.*
subtle „ „ „ *subtilis.*
corps „ „ French *corps.*
leopard „ „ Latin *leopardus.*

It does not seem likely, therefore, that the retention of unsounded or unclipped letters can be of any good as etymological tokens to the unlearned; and it is not to be received without gainsaying, that they are needed by the learned in their labours on comparative grammar. They know too well the nature and frequency of syncope and immutations of the different classes of clippings, to be baffled in their trackings of the word *tooth* to the Gothic *tunths,* Latin *dentes,* Greek ὀδόντες, only from the want of an *n* in *tooth* for *toonth;* nor do they need that we should write *papier,* or *papyr,* for *paper,* as a clue to the origin of the word from the French *papier,* or Greek πάπυρος; nor does the *f* or *t* in *foot* at all hinder them from referring foot to the Gothic *fotus,* Greek πόδες, Latin *pedes;* nor the want of *g* in *stair,* Anglo-Saxon *stæger,* withhold them from the discovery of its root in *stigan,* to climb or ascend.

Indeed, it is only on the understanding that words in their

olden forms had some such sounds and clippings as their letters betoken, that their new forms can be referred to their earlier ones: if we were to believe that *aures* and *nasus* were pronounced *pos* and *bar*, we should lose them as old forms of our *ear* and *nose*.

But the truth is, that even a sound argument for the keeping of unpronounced letters in our words as elements of older forms, will not stand good for all the anomalies of our spelling. We write words with unsounded and unclipped letters that were unknown in their older or original forms, and therefore whatever reason holds good for retaining letters as tokens of etymology, are good reasons for the outcasting of them.

The letter *i* in 'view' cannot refer it to the French *vue*, which has no *i*; nor does the letter *l* in *could* refer it to its Anglo-Saxon form *cúð*, or to any tense of its root, *cunn-an* in Anglo-Saxon and Gothic. The *l* in *should* is radical, but in *could* it is not, and seems to have been taken in only to give 'could' some conformity with 'should.'

The type-form of our language must, sooner or later, follow the immutations of the breathsound-speech, or else it cannot answer its end in social life. The type-form of the language of our forefathers, the Anglo-Saxons, has already so far followed the tongue-speech, that nobody would now write *bisceop* for *bishop*, *dæg* for *day*, *heofon* for *heaven*, *godspel* for *gospel*, *wífman* for *woman*, *fugel* for *fowl*, or *cining* for *king*. Many unsounded and unclipped letters have been ejected since the time of king Alfred; and unless it can be shown that the spelling has so far conformed to the speech for the worse rather than for the better, and that Italian words would be better spelt with the letters of their Latin forms, and Romaic ones with those of their old Greek forms, then the reasons for the retention of unpronounced letters in English do not seem to hold good: they must be given up at some time, and we have only to decide how long they shall be preserved.

Thence we can form some answer to one of the heaviest objections that lie against phonotypy.

That it would or must either wholly take place of the old spelling, or not.

That if it should but partially take place of the old spelling, it would bring us this evil, that we should have to learn and work, very unhandily, two forms of spelling instead of one; and

That if it were wholly to take place of the old spelling, then

it would leave all the books and writings of English type-speech in the old spelling hardly intelligible, without the learning of the old spelling, and therefore of two forms of spelling instead of one.

To the first objection it may be answered, that the learning of phonotypy is much easier to a child than that of our untruthful spelling; so that one who reads our actual type-speech, may read phonotypy readily in a few hours or days.

To the second objection it may likewise be answered, that the reading of type-language in the old spelling to a ready reader of phonotypy, would be but little, if any, harder than the learning of church-text after Roman type.

And in answer to both objections it may be said, that spelling, however its immutations have lagged behind tongue-speech, has already, from time to time, changed for the sake of conformity to it; and will, sooner or later, do so again.

The strongest objections to phonotypy seem to be those grounded upon the unhandy working of the two modes of spelling in the businesses of life, which is such that many could not follow it without loss.

If a publisher were to print a book in phonotypy, he would sell but few copies of it. If a man were to write in phonography to another who did not understand it, he would lose his labour, with some time, which may be of great worth: and if a schoolmaster were to teach his pupils to write only with the new spelling, he would get but few to teach, inasmuch as youths, whose hands might be trained only to phonography, would be unfit to hold the pen of commerce.

These objections must be made and answered by men as circumstances affect them.

81. There is reason to believe that the writing of the ancient Grecks was a true spelling of their breathsounds, and that the consonants of the Roman alphabet spelt distinctively enough the clippings of Latin: though, from the want of two sets of vowels, the long breathsounds were written with the same letters as the short ones, as is still found, with no little vexation, by our learners of Latin prosody.

With six or eight more vowels, the Romans could have written all their long and short sounds each with its own letter; and from the want of them, the learner of Latin is now burthened with as many pages of rules on the quantities of Latin vowels.

82. In the Italian, Spanish, and Portuguese languages, the daughters of the Latin, the long and short vowel-sounds are as little marked as they are in the mother speech; and it is markworthy, that both in Italian, Spanish, Portuguese, and French, and in some of the Scandinavian tongues, such as Icelandic and Swedish, which are lettered with the Roman alphabet, some letters, such as *c, g, k, x* (class 8), are throat-letters or hard letters before the open vowels, and tongue-palate-letters or soft letters (class 4 or 5), before the close vowels.

This twofold clipping of the throat-letters, or at least of *c* and *g*, is known in English, in which we begin the words *cat, goat, cut, gun* with throat-clippings, and the words *cease, gin* with open tongue-palate ones, that of *s* as *sease*, and that of *j* as '*jin.*'

From these two kinds of clippings of the throat-letters, the hard ones before open vowels, and the soft ones before close vowels, in many of the tongues lettered from the Roman alphabet the *open vowels* are often called *hard* ones, and the *close* ones *soft.*

83. In French and Portuguese the letters *m* and *n* have two breathings—the pure nostril-breathing, and a mouth-nostril breathing; and *s* and *f*, in some of the Roman lettered languages, stand for weak as well as strong articulations, as in *mẽsa* (mêza), Portuguese; *af* (av), Swedish.

84. Notwithstanding this looseness of spelling a throat- and palate-clipping, or a strong and weak one, with the same letter, yet, inasmuch as the clipping is regularly marked by the place of the consonant in the Italian, Spanish, Portuguese, Icelandic, Swedish, and Danish languages, their spelling may be taken as phonotypic.

85. The spelling of French is as untruthful as that of English, while that of German, notwithstanding its twins and threes of letters, such as *ff, ch, sch* for one clipping, is one of the most phonotypically spelt of the tongues of Europe.

86. Among languages of truthfully phonotypic spelling may be ranked the Welsh, although some of its clippings are betokened by twin letters, *ch, dd, ff, ll, ph, th;* and Irish

would be worthy of her clear-voiced Celtic sister, if she did not show so many unsounded letters in her digrammata and trigrammata of vowels, and a little looseness in some of her broad and thin consonants.

87. The most truly lettered language in Europe seems to be the Russian, the alphabet of which was formed of Greek letters, and some new ones for the more exclusively Sclavonic clippings, by the Greek missionaries, who were sent into Moravia by the emperor Michael III. in the ninth century.

The Sclavonic tongues, Wendish-Servian, Illyric, and Bulgarian, as well as the Magyar, Finnic, and Cheremissian, are given in clearly marked and very true spelling, though their alphabets are formed by markings and offshapings of the Roman letters.

88. Persian, Hindoostanee, Khoordish, and Turkish are spelt with almost true phonotypy, although they may have borrowed some words from the Arabic, with Arabic letters of the same clippings as some of their own, and are therefore burdened with some pairs of consonants for one and the same clipping; and in Turkish, some few soft consonants are hard or mute at the end of a word.

89. Hebrew, with points, is a language of phonotypic spelling; and so is its sister Arabic, notwithstanding its *tashdeed*, from the mutation of the *l* of its article before the solar letters, which is regular and marked.

90. Basque is faithfully lettered by the Roman alphabet, and Sanscrit, Mongolian, and Armenian by their own.

ETYMOLOGY.

91. ETYMOLOGY is the science of the formation of different kinds of words.

92. Thoughts are thoughts of things, with their qualities, and beings, and actions, and relations; and words are of different kinds, as tokens of the qualities and beings, and actions and relations of things.

93. Words are taken by most grammarians as of five kinds: 1. Noun; 2. Pronoun; 3. Adjective; 4. Verb; 5. Adverb; 6. Preposition; 7. Conjunction; and 8 Interjection.

94. A NOUN (NAME-WORD) is the name of any thing.

The word 'thing' is given here for whatever becomes the subject of thought and speech, or whatever is betokened by one name, whether a single being, as *boy*, *stone*, or more beings than one, as *boys*, *stones*.

The word 'thing' is from the Scandinavian *thing-a*, *thing-en*, to *talk;* whence the Norwegian diet is called the 'stor-thing,' the 'great-talking' (parliament). From the root 'thing' came the word '*think*,' of which to 'talk' is the manifestation; and a thing is whatever becomes the subject of thinking or talking.

95. A noun may be the name of a class of things of their name, as 'a city;' which is the name for all cities: or a noun may be the name of only some one thing of its kind, as 'London,' which is the name of only some one city.

96. The name of a class of things of their name is called a COMMON NOUN, as 'boy;' and the name of only some one thing is called a PROPER NOUN.

97. A thought may be one of more or fewer, or more or less of the things of a name, as that '*all* birds have wings;' or *a* bird, or *one* bird, or *each* or *every* bird, or *the* bird, or *this*, or *that*, or *another* bird has been killed; or *few*, or *some*, or *many*, or *other* birds, or *such* birds, or *these* or *those* birds, have been killed; or *which* or *what* bird has been killed? or has *either* or *any* bird been killed? or *this* is the bird *which* has been shot; *it* is dead.

And a word that marks the limitation of the thought to the whole or a share of the things of a name (such as those words in *italics*) is a LIMITING PRONOUN.

98. Things of a name may be of different qualities, as birds may be *large* or *small*, or *white* or *black*, or *good* or *bad*; and there is a class of words called ADJECTIVES, to tell the qualities of things.

An ADJECTIVE is a word to tell the quality of a thing.

99. A thought of a thing, must be a thought of it with some mode of being or with some action of its own; and there is a class of words called VERBS that name being and action.

A VERB is a word which names being or action.

100. Actions, or beings or predicates of the same name may be of different modes, as a bird may fly *fast* or *slowly*; or *upward* or *downward*; or *twice* or *thrice*; or *hither* or *thither*; or *often* or *seldom*; or *early* or *late*; and there is a class of words, mostly called ADVERBS, to name the modes of actions and beings or predicates of the same name.

An ADVERB, or mode-word, is a word that names the modes of actions and beings or predicates of the same name.

Adverbs may be called *one-thing mode-words*, as they name barely the modes of predicates, without the inbringing of more than one thing into the sentence; as 'the bird flies fast,' a sentence in which there is only one thing, the *bird*; and *fast* names the mode of its action, *flies*. And PREPOSITIONS may be called *two-thing mode-words*, as they name the modes of predicates with the inbringing of at least two things into the sentence; as 'the bird flew over the tree:' a sentence in which there are two things, the *bird* and the *tree*, and *over* names the mode of the action *flew* as to the tree.

101. One may tell of one action or being of things of more names than one, as 'men *and* birds walk;' 'sheep *and* hares are timid.' Or one may tell of more actions and beings than one of things of the same name; as 'birds fly *and* walk;' 'elephants are large *and* strong.' Or one may tell of different thoughts of things of different names, as 'men can walk, *but* birds can fly;' 'lions are large, *but* mice are small.' Or one may tell of different modes of action and being of the same thing, as 'men can walk *fast* or *slowly*.' And there is a class

of words called CONJUNCTIONS, for connecting names of things, qualities, actions, and beings, and modes of action and being, and thoughts.

A CONJUNCTION is a word for connecting words and thoughts.

102. A thought may be of things themselves without any relation to others, as 'the bird flew;' or a thought may be of things with relation to others, as 'the bird was *in* the tree;' or 'the bird flew *into*, or *from*, or *over*, or *under*, or *by*, or *round* a tree;' or 'the bird was fond *of* the nest,' or 'true *to* its nest:' and there are words called PREPOSITIONS, with others, for the telling of the relations of things to other things or their predicates.

A PREPOSITION is a word that names the relation of things to other things or their predicates.

Prepositions may be called *two-thing mode-words*, as they name the modes of predicates with the inbringing of at least two things into the sentence, as 'the bird flew over the tree,' a sentence in which there are two things, the *bird* and the *tree;* and the word *over* names the mode of the action *flew*, of one of the things, the *bird*, as to the other thing, the *tree*.

103. A word that is uttered from a strong feeling of the mind, but does not name any thing, is called an INTERJECTION, as alas! oh! lo! ah! tush! fie! pish! high! hush!

104. In the formation of words there happen meetings of two clippings, sometimes of different classes, and at other times of the same class; and as there is a tendency, in all languages, to make the clipping of breathsounds smoother and more easy rather than rougher and harder, and as sundry nations show a disposition to some classes of clippings rather than others; so it follows that clippings of one class, as they meet others in words, or are found in roots received into sundry tongues, are often commuted into clippings of another class, or left out.

These changings and omissions of clippings happen more often at the meetings of some pairs of clippings than others, and some kinds of clippings are omitted more often than others; clippings of the hardest utterance being found, in most languages, most subject to change and omission.

There are eight classes of clippings, and the number of combinations that can be formed out of n things, taken two

and two together, is $n\frac{(n-1)}{2}$, and therefore the eight classes of clippings can meet in $8\frac{(8-1)}{2}$, or twenty-eight pairs of different classes. But besides these twenty-eight pairs of clippings of different classes, there may be eight meetings of two clippings of the same class; and therefore if we would get a synopsis of the commutations and omissions of clippings, and of the canons of clippings from which they rise, as they affect the form of words, we must seek them through all languages in at least thirty-six cases.

In Art. 56, &c., the classes are marked by numbers, which betoken them hereunder.

105. Canons of Clippings.

[1. 1.]

106. A weak (1) before a strong (1) becomes* strong.

Lat. sub*p*ono, su*pp*ono; ob*p*ono, o*pp*ono.

b becomes *p* at the end of a word in Turkish, as *heb* (all), pronounced *hep*.

The Latin P has become B in some of the Roman dialects.

Lat., 'o*p*era,' 'super;' *Romaunt*, 'o*b*ras,' 'so*b*re.' *Lat.* 'ca*p*illus;' *Portuguese*, 'ca*b*ello.'

In Welsh *p* becomes *b*, as *p* is eclipsed by *b* in Irish, by the Celtic canons of articulation; as *Welsh*, '*p*en gwr,' man's head; 'ei *b*en,' his head.

Irish, 'ar *b*-*p*ian,' our pain.

In *Cheremissian*, *p* after *n* becomes *b*.

[1. 2.]

107. (1) before (2) becomes 2.

Lat., su*bf*ocare, su*bf*usus; su*ff*ocare, su*ff*usus.

f and *v* are represented by *p* and *b*, and *vice versâ* in different Teutonic tongues.

Germ., au*f*, han*f*, hel*f*, ha*b*en, ü*b*er, sie*b*en, sil*b*er.

Eng., u*p*, hem*p*, hel*p*, ha*v*e, o*v*er, seven, sil*v*er.

Gothic, hlai*b*s, li*b*an. *Gr.*, Βρέμω.

Lat., fremo.

A.-Sax., hla*f*, li*f*an.

* *I. e.*, often becomes, or has a tendency to become. Throughout these canons of clippings, the predicates of the changings and omissions of the clippings, which are given in bare verbs for the sake of shortness, are to be taken with the like restricted meaning.

In Welsh *p* becomes *p*h (*f*), and *b* becomes *f;* and in Irish *b* is aspirated into *b* (*v*) by the canons of the Celtic changings of clippings.

*Welsh, p*en gwr, man's head; ei *ph*en, her head; *b*ara cann, manchet bread; ei *f*ara, his bread.

In Welsh *b* becomes *f* in some adjectives for the feminine form, *b*lasus (*mas*), *f*lasus (*fem*), soft.

*Irish, b*ard, a bard; a vaird, O bard.

In *Persian, f* at the end of the root of a class of verbs becomes *b* in the imperative form; as *kooftun,* to beat, infinitive; *koob,* imperative.

In *Finnic* and *Cheremissian, p* becomes *v* in the formation of words.

In *Cheremissian, v* becomes *b* after *m.*

In *Hebrew,* ב and פ, undotted, are the weak and strong clippings. (2) *v* and *f;* but when dotted, they become *b* and *p.*

In *Coptic,* the memphitic *f* becomes *b* or *p* in *Bashmuric* and *Tanitic.*

In *Japanese,* the formation of the tenses and moods of verbs is grounded upon permutations of clippings, such as *f* into *p* or *b;* as f*a,* fe*i,* f*i,* f*o,* f*oo* (2), into p*a,* pe*i,* p*i,* p*o,* p*oo,* and b*a,* be*i,* b*i,* b*o,* br*u.*

(1) has a tendency to become (2), and *vice versâ.*

German,
hab-an, schaaf, pfeffer, halb, schiff, leben, über, tief, silber.
English,
have, sheep, pepper, half, ship, live, over, deep, silver.

[1. 3.]

108. (1) with (3) becomes (3).

Lat., su*b*moveo, su*b*mergo; su*m*moveo, su*m*mergo.

Greek, λέλειπμαι, τέτυπμαι; λέλειμμαι, τέτυμμαι.

In Welsh, *b* becomes *m,* and in Irish, *b* is eclipsed by *m,* by the Celtic canons of the changings of clippings.

*Welsh, b*ara cann, manchet bread; fy *m*ara, my bread.

Irish, bo, cow; ár *m*-bo (ár *mo*), our cow.

In *Finnic, p* after *m* becomes *m.*

In *Cheremissian, p* after *m* becomes *b.*

In *Bisaya, b* or *p* becomes *m.*

[1. 4.]

109. (1) with (4) becomes (4), or goes out.

Lat., scri*p*tus, ru*p*tus, o*p*timus, became *Ital.* scri*t*to, ro*t*to, o*t*timo.

debtor,	Ptolemy,	bdellium,	subtle,
de*tor.	*tolemy.	*dellium.	su*tle.

A weak (1) before a strong (4) becomes strong.

Lat., scrib-o, scrib-tum, scri*p*-tum.

Gr., τρίβω, τέτριβται, τέτριπται.

(4) before (1) becomes (1).

Lat., a*d*brevio, a*b*brevio; a*d*paro, a*p*paro.

In the Kafir language *b* becomes *ty* in the accidence of nouns, and *p* becomes *tsh*.

[1. 5.]

110. (1) with (5) becomes (5).

Lat., su*b*rigo, su*b*ripio; surrigo, surripio.

In Greek, β before σ becomes strong, λείβω, λείψω (λείπσω).

In Italian *b* before *s* has become *s*. *Lat.*, o*b*servatio; *Ital.*, osservazione.

p before *s* goes out in *psalm*.

[1. 6.]

111. *n* before (1) becomes *m*.

Lat., i*n*pono, i*n*pello, i*n*possibilis; i*m*pono, i*m*pello, i*m*possibilis.

Gr., λιντάνω, λανβάνω, ἔνψυχος, ἐνβαίνω,
λιμπάνω. λαμβάνω. ἔμψυχος. ἐμβαίνω.

So in Turkish and Persian.

Turkish, a*n*bar, a grange; pronounced a*m*bar.
„ gu*n*bad, a tower; pronounced gu*m*bad.

So ha*n*aper, in English, became ha*n**per, ha*m*per.

In Spanish, *l* represents the Lat. *p*; as *l*over, p*l*uere.

Lat., *p* before *l*, or a rough (1) before (6), becomes soft *b*; po*p*ulus, populicus, pop*licus, pu*b*licus.

[1. 7.]

112. In Greek (1) π with (7) θ becomes (2) φ.

κρύπτω, ἐκρύπθην, ἐκρύφθην.

So in Anglo-Saxon, *habb*-an, to have; *hæf*ð, hath.

[1. 8.]

113. In Latin, *b* before *g* becomes *g*.

su*b*gero, su*b*gestus; su*g*gero, su*g*gestus.

[2. 2.]

114. In Icelandic, *f* at the end of words becomes *v*.

The Lat. *f* has become an aspirate in Spanish.

... *Lat.*, *f*abulare, *f*erire. *Sp.* *h*ablar, *h*erir.

In Irish, *f* is eclipsed by *b* (*v*); as 'ár *b*-fuil,' our blood.

The Æolic digamma *v f* (2) appears as *v*.

In *Lat.*,	as divus,	clavis,	ovum,	vesper,	video,
Gr.,	δῖος.	κλεὸς.	ὠὸν.	ἕσπερος.	εἰδέω.

[2. 3.]

115. In Icelandic, *f* before *n*, in some cases, becomes *m*.

In Welsh, *m* becomes *f*, and in Irish *m* aspirates into *v*, by the Celtic canons of the changings of consonants.

Welsh, 'mam dirion,' tender mother; 'ei fam,' his mother.

In some Welsh adjectives *m* in the masculine form becomes *f* in the feminine, as *mwll, foll.*

In Japanese *ma, me, mi,* &c., are changed into *fa, fe, fi,* in the formation of the moods and tenses of verbs.

[2. 4.]

116. *v* before *t* is gone out in Italian.

Lat., 'civitas.' *Ital.*, civita, civ*ta, 'citta.'

f before *l* or *t* in Icelandic becomes *b*; as tafla, haft, pronounced tabbla, habbt.

(2) before (1) *t* in the Latin supines, goes out or becomes a vowel, *u*.

Latin,	cav-eo,	cav-tum,	cau*tum.
	fov-eo,	fov-tum,	fo*tum.
	mov-eo,	mov-tum,	mo*tum.
	solv-o,	solv-tum,	solu*tum.
	volv-o,	volv-tum,	volu*tum.

So the Anglo-Saxon 'hæfde' became 'hæ*de,' then our word *had.*

(4) before (2) becomes (2.)

Lat.,	adfero,	adfinis,	adfluo,	*Lat.*,	advenire.
	affero.	affinis.	affluo.	*Ital.*,	avvenire.

[2. 5.]

117. A strong (5) after a weak (2) becomes weak; as waves, slaves, graves; wɛvz, slɛvz, grɛvz.

f is pronounced *v* before *r* in Icelandic, as haf, arf; *hav, arvr.*

Note.—The strong *s* of the English plural form becomes weak (*z*) after any weak consonant: robes, waves, dreams, rods, wars, walls, fans; wreaths, rogues; rʊbz, wɛvz, drịmz, rodz, worz, wɑlz, fanz, wrịðz, rʊgz.

[2. 6.]

118. *l* before *m* or *f* goes out in English, as balm, calm, calf, half, psalm; *bam, cam, caf, haf, sam.*

f before *n* in Icelandic is pronounced *b*; nafn, nabn.

n before (2) becomes *m.*

Gr., ἐνφὺς ἐμφὺς.

[2. 7.]

119. *f* before ð in Icelandic becomes *b*, as hafði, 'habbði.'

Gr., θήρ. *Lat.*, fera.

[2. 8.]

120. *c* before *v* goes out in Latin.

cognosc-o, cognosc-vi, cogno*vi.

g and *v* take place of each other in dialects of the Greenlandish.

Our word 'enough' (enuf) was in A.-Sax. 'genog,' so that its *g* has become *f.*

[3. 3.]

121. In Hebrew ם is thrown away from the noun plural in the constructive case.

מַטָּעִים, plantations; מַטָּעֵי כָּרֶם, plantations of a vineyard.

[3. 4.]

122. *m* before a strong *t* becomes strong *mp.*

Northamton (A.-S., Norðhámton), Northampton.

Lat., sum-o, sumtus, su*mp*tus.

d before *m* becomes *m*.

Lat., admirabilis. *Ital.*, ammirabile.

In Greek, τ δ become σ before μ.

ἥνυτ-μαι,	ἔψευδ-μαι,	πέπειθ-μαι,
ἥνυσ-μαι.	ἔψευσ-μαι.	πέπεισ-μαι.

[3. 5.]

123. *m* (3) before (5) is of easy articulation, so that I know not of many languages in which it changes. In *Lat.*, *m* before *s* goes out in quamsi, quási.

s (5) before *m* has a tendency to go out, as in the *French* carême, for *Ital.*, quaresima, quares*ma.

[3. 6.]

124. (3) and (6) are liquids, and therefore not of very hard utterance in immediate succession.

m before *n* and other clippings has, however, a tendency to become *n*, or go out, as

Lat., condamnare,	*Ital.*, condannare,	*Eng.*, condem*.
autumnus,	*Fr.* autonne,	autum*.
damnum.	*Ital.*, danno.	
quomjam,	eumdem,	septemdecim,
quoniam.	eundem.	septendecim.
Gothic, fimf,	*Eng.*, bosom,	fathom,
Germ., funf.	*Germ.*, busen.	faden.

μ before λ, in Greek, introduces β; as

μέμολωκα, μέμλωκα, μέμβλωκα.

l before *m* is commuted or goes out.

English,	balm,	calm,	psalm,
	ba*m.	ca*m.	psa*m.

In the Kafir language *m* becomes *ng* in the accidence of nouns.

n before *m* becomes *m*, and sometimes goes out.

Latin,

in-maturus, in-mortalis, in-memor, in-mitto, in-mundus.
im-maturus. im-mortalis. im-memor. im-mitto. im-mundus.

Greek,	ἐνμένω,	ἐνμάω,	ἔνμηνος,
	ἐμμένω.	ἐμμάω.	ἔμμηνος.
αἰσθάν-ομαι,	ἤσθην-μαι,	ἤσθη*μαι.	

In Finnic, *emmä* for *en mä*, not I.

In Cheremissian, *m* before *g* becomes *n*.

In Coptic, *n* before *m* becomes *m* in Theban.

In Finnic, *m* before *t* becomes *n*.

In the Lat., can-o, ca*n*-men, car-men, *n* before *m* seems to become *r*.

[3. 7.]

125. In Russian, the Greek θ before μ of ἀριθμητική has become *f*, as arifmetica.

[3. 8.]

126. A strong (8) before a weak (3) becomes weak.

πέπλεκμαι, βέβρεχμαι.
πέπλεγμαι. βέβρεγμαι.

g before *m* goes out in apothegm, phlegm, paradigm; apuθem, flem, paradim.

Lat., exigo, exa*g*men, exāmen.

[4.]

127. *t* changes to *d*.

Lat.,	virtute,	civitate,	levitate,	*Lat.*, patrone,
Sp.,	virtud.	ciudad.	levidad.	*It.*, padrone.
Germ.,	tochter,	traum,	trieb-en,	*Eng.*, what,
Eng.,	daughter,	dream.	drive.	*Swed.*, hvad.

So in Australian.

Cheremissian, *t* after *n* becomes *d*.

In Welsh *t* becomes *d* and *th*, and in Irish *t* is eclipsed by *d*, by the Celtic changes of consonants.

Welsh, 'tad y plentyn,' the child's father.
'a dad,' his father; 'a thad,' her father.

Irish, 'ar d-tír,' our country.

In some Welsh adjectives, *t* of the masculine form becomes *d* in the feminine, 'twnn,' 'donn;' broken.

In Finnic, *t* becomes *d* before a vowel.

d before *t* becomes *t* or *s*.

Lat.,	ad-tendo,	ad-tineo,	ad-tribuo,	ad-tuli,
	at-tendo.	at-tineo.	at-tribuo.	at-tuli.
	ard-eo,	ard-tum,		ar-s-um,
	aud-eo.	aud-tum.		au-s-um.
	cad-o,	cad-tum,		ca-s-um,
	cæd-o.	cæd-tum.		cæ-s-um.
	ced-o,	ced-tum,		ce-ss-um,
	claud-o.	claud-tum.		clau-s-um.

congred-ior,	congred-tum,	congre-ss-um,
cud-o.	cud-tum.	cu-s-um.
divid-o,	divid-tum,	divi-s-um,
ed-o.	ed-tum.	e-s-um.
evad-o,	evad-tum,	eva-s-um,
flect-o.	flect-tum.	flec-s-um.
fod-io,	fod-tum,	fo-ss-um,
mitt-o.	mitt-tum.	mi-ss-um.
nect-o,	nect-tum,	nec-s-um,
quat-io.	quat-tum.	qua-ss-um.

Greek, πέφραδ-ται, πέφρασ-ται.

This tendency of *t* to become *s* is shown in French, in which ac*t*ion, atten*t*ion, na*t*ion, posi*t*ion, &c., are pronounced ac*s*ion, atten*s*ion, na*s*ion, posi*s*ion, &c.

Lat., sign-um. *Germ.*, zeich-en. *A.-Sax.*, *t*ac-n. *Eng.*, *t*ok-en. Here *s* becomes *t*.

So the *Eng.*, wha*t*, ea*t*, wa*t*er, stree*t*, ou*t*,
is the *Germ.*, wa*s*. e*ss*en. wa*ss*er. stra*ss*e. au*s*.

In Russian verbs III, (*t*) of the infinitive becomes ч (*g*) in the indicative; as платить (plat*i*t, to pay), becomes плачу (plaçu, I pay).

So in Turkish, *j* at the end of a word, and with a strong consonant, becomes strong *g*;

as *pilij*, a hen; pronounced *piliç*.
'at-den,' 'at-ten,' from a horse.

d also becomes *v* and *j*.

Lat.,	audis,		hodie,
Romaunt,	auves.	*It.*,	oggi.

d and *t* go out.

Lat.,	amatis,	audire,		rodere,
Sp.,	ama*is.	o*ir.	*Port.*,	ro*er.

[4.5.]

128. In Finnic, *t* before *r* becomes *r*.

In Cheremissian, *j* before *t* becomes *sh*.

In Australian, *d* is taken for *r*; and *r* before *t* becomes *t*; *d t* (4) before (5) *s r*, become (5), or go out.

Lat.,	ad-scribo,	ad-sumo,	ad-rideo,	ad-ripio,
	as-scribo.	as-sumo.	ar-rideo.	ar-ripio.

Possum, possunt, posse, *for* pot-sum, pot-sunt, pot-sse;
contractions of potis sum, potes sunt, potis esse.

Greek, ἀνύτ-σω, ψεύδ-σω, σώματσι, κέρατσι,
ἀνύ*σω. ψεύ*σω. σώμα*σι. κέρα*σι.

So the *A.-Saxon* 'Gódspel' has become the *Eng.* 'Go*spel.'

129. In Russian, a *d* changes into ж (*j*, French) in the formation of the verbs, Видѣть (vịdětĕ), to see; Вижу (vịju), I see.

So the *Lat.*, 'diurnus,' has become the *It.* 'giorno,'
Fr., 'jour.'

The Arabic *dh* becomes *z* in Persian.

The Arabic ð becomes sometimes *z* and sometimes *d* in Turkish.

t becomes *s*.

Lat., gratia, vitium, hospitium, *Goth.*, fotus, *Eng.*, foot.
Fr., grace. vice. hospice. *Germ.*, fuss.

So in Finnic accidence.

r before *d t* becomes *s*, or takes *s*.

Lat.,	torr-eo,	torr-tum,	to-s-tum.
	haur-io,	haur-tum,	hau-s-tum.
	hær-o,	hær-tum,	hæs-um.
	ger-o,	ger-tum,	ges-tum.

In Kafir, *nz* becomes *nj* in the inflections.

r changes for *s z*.

Goth., haus-yan, *Germ.*, war, frier-en, verlier-en, hase, eisen.
Eng., hear. *Eng.*, was. freeze. lose. hare. iron.

[4. 6.]

130. A weak (4) before (6) becomes (6).

Lat., ad-lego, ad-ludo, ad-numero, ad-noto,
al-lego. al-ludo. an-numero. an-noto.

In Welsh, *t* changes into *nh*, and *d* into *n* and *m*.

Irish, *d* is eclipsed by *n* by the Celtic canons of articulation.

Welsh, 'tad y plentyn,' the child's father;
'fy nhad,' my father.
'Duw,' God; 'fy Nuw,' my God.

Irish, doras, 'ar n-doras,' our door.

n before a (4) goes out.

Lat., scind-o, find-o, fund-o, tund-o,
sci*di. fi*di. fu*di. tutu*di.

In A.-Sax., *n* goes out before *d* in strong verbs.

Ic., stand, *Ic.*, stond, sto*d, *Eng.*, stood.
Ic., cunne, *Ic.*, cunnde, cu*de, *Eng.*, could (cud).

In Arabic, when *l* of the article comes before (4) it becomes (4).

aldunya, the world; pronounced *addunya*.
aljibol, the hill; pronounced *ajjibol*.

In Dutch, Romaunt, and Spanish, *l* is gone out before (4).

Dutch, houd, oud, zout, *Lat.*, multi, altro,
Eng., hold. old. salt. *Rom.* moti. *Sp.*, otro.

Finnic, *t* after *ln* becomes *ln*.

In Bisaya, *d* or *t* becomes *n*.

[4.7.]

131. A (4) changes into a (7).

Greek, τέθαλκα, τέθευκα, τέθλιφα, for θέθαλκα, θέθευκα, θέθλιφα, by the rules of reduplication of the initial consonants for the perfect tense.

In Coptic, the θ of the *Memphitic* becomes *t* in Tanitic.

The *Germ.* to*d*, hai*d*e, *d*as, arbeit, Gott,
are the *Eng.* dea*th*, hea*th*, *th*at. *Goth.*, arbaits, Guths.

In some Welsh adjectives, *d* of the masculine form becomes ð for the feminine, 'da' (m.) 'ða' (f.) good.

In Hebrew, ד (*d*) ת (*t*) become the aspirates (7) ð and *th*, when they are undotted.

In A.-Sax., when (ð), the consonant of the personal ending of the verb, is brought by syncope of its vowel immediately after (4) in the root, it goes out, but leaves a weak (4) converted into a strong (1).

he stendeð,	he stend*ð.	he stent,	he stands.
he ỳteð,	he yt*ð.	he yt,	he eats.
he scyteð,	he scyt*ð.	he scyt,	he shoots.
he rídeð,	he rid*ð.	he rit,	he rides.

[4.8.]

132. (4) before (8) becomes (8).

Lat., ad-gero, ad-gravo, ad-gredior,
ag-gero. ag-gravo. ag-gredior.

A weak (8) before a strong (4) becomes strong.

Lat., leg-o,	leg-tus, lec-tus.	ag-o,	ag-tum, ac-tum.	reg-o,	reg-tum, rec-tum.
Greek,	λέγ-ω.	λέλεγ-ται.		λέλεκ-ται.	

An (8) before (4) goes out.

Lat.,	hôc-die, ho*die.	fulc-io,	fulc-tum, ful*tum.
indulg-eo,	indulg-tum, indul*sum.	pasc-o,	pasc-tum, pas*tum.

Latin, noctes. *Romaunt*, noytes.

Some that had not gone out in the time of the Latin authors, have since gone out from the Italian;

Lat.,	actum,	factum,	junctum,	lectum,	rectum,
Ital.,	a*tto.	fa*tto.	giun*to.	le*tto.	re*tto.

So the *Germ.*,	fecht-en,	licht,	recht,	ge-sicht,	sch-lecht,
are the *English*,	fight.	light.	right.	sight.	slight.
Pronounced	fɹt.	lɹt.	rɹt.	sɹt.	slɹt.

t in Maori becomes *k* in Hawaii; as,

Maori,	te Atua . . .	God.
Hawaii,	ke Akua . .	God.

(8) becomes (4).

Lat., brachium (*brakium*). *Germ.*, kinn, kind, *Goth.*, kius-an,
Ital., braccio (*braçio*). *Eng.*, chin. child. choose.

In Russian and Illyric, *k* becomes ч (ç) in the formation of the verbs; as,

скакать (*skakatĕ*), to jump; скачу (skaçu), I jump.

In Hebrew, כ (*k*) becomes ç, undotted.

The *Latin j*, most likely like ours, has become a *gh* (8) in Spanish;

Lat., justus,	judex,	jocus.	*Sp.*, justo, juez, juego.
			ghusto, ghuez, ghuego.

In Swedish, *k* becomes ç before soft vowels; and our *g*, *c*, *ch* soft (*j*) and ç, is *g* and *k* hard in Scotch;

Eng.,	bridge (*brij*),	ridge (*rij*),	breeches (briçez),
Scotch,	brigg.	rigg.	breeks.

[5.5.]

133. *s* and *r* commute.

The *Germ.*, war, frier-en, hase, ẽisen, *Lat.*, honos, arbos,
are the *Eng.*, was. freeze. hare. iron. *Lat.*, honor. arbor.

A.-Saxon., ceos-an; *Eng.*, *choose.*
A Saxon, gecoren; *Eng.*, *chosen.*

In Persian, *sh* of the root becomes *r* in the imperative mood:
kœstan, to write; kœr, write thou.

In Russian, з (*z*) changes into ж (*j*, French);
and с (*s*) into щ (*sç*).

князъ (*knyazĕ*), prince; княжескій (*knyajeskie*).

проспить (prosjtĕ) to ask; прошу (prosçu), I ask.

In the Cree language, "it should be observed," says Mr. Howse, in his Cree Grammar, "that on the coast, *sh* is used for *s* of the interior." This is precisely the difference of articulation of the Gileadites and Ephraimites, as shown by the token-word *Shibboleth* and *Sibboleth*, (Judges xii): ψ became ψ in the mouth of the Ephraimite.

s in Latin replaces the aspirate of the Greek;

Greek,	ὑπὸ,	ἑπτὰ,	ἕρπω,
Lat.,	sub.	septem.	serpo.

There is a tendency in the Teutonic languages to sigmation, or the receiving of an *s*;

melt,	*smelt.*	*Germ.*, stumm,	nies-en,
knock,	*snock.*	*Eng.*, *dumb.*	*sneeze.*

[5.6.]

134. *n* before *s* goes out.

Greek,	τίταν-σι,	δαίμον-σι,
	τίτα*σι.	δαίμο*σι.

So it is clear that the α of πᾶς, πᾶσα, πᾶν, was originally followed by an *n*, which has gone out, as Thiersch shows that the participles

	τύπτων,	τύπτουσα,	τύπτον,
were formerly	τύπτο-ον,	τύπτο-ντσα,	τύπτ-ον.

So	αὐξάνω,	βλαστάνω,	λαγχάνω,	μανθάνω,
make	αὐξή*σω.	βλαστή*σω.	λή*ξομαι.	μα*θή*σομαι.

n before *s* has gone out from the Latin;

Lat.,	defensa,	prensa,	tensa,	sponsus,
Ital.,	defe*sa.	pre*sa.	te*sa.	spo*so.

Latin, permanserunt. *Romaunt,* perma*seron.

In Finnic, *n* after *r* becomes *r;* as, *purrut* for *purnut.*

So in Japanese, *s* becomes *r* after *n.*

zonii for *zonzi.*—(Abel-Rémusat's *Japanese Grammar.*)

r before *l* becomes *l.*

Lat.,	interlego,	perlucidus,
	intelligo.	pellucidus.

In Coptic, the Memphitic *r* becomes *l* in Bashmuric.

In Cheremisian, *l* becomes *r;*

örtnjer for *örtnjel,* a saddle.

So in Australian and Bisaya.

"If a Kafir be given a word to pronounce with the sound of *r* in it, he will almost invariably give it the sound of *l.*"—*Appleyard's Kaffir Language.*

In Arabic, the *l* of the article becomes (5) before (5).

alsadirun, the sea; pronounced *assadirun.*
alshajarun, the tree; pronounced *ashajarun.*
alrahemun, mercy; pronounced *arrahemun.*

s before *n* goes out;

audi*n' tu illum? Sati*n' sanus es?
ai*n' pergi*n'?—(*Terence.*)

r becomes *n;*

Greek,	δεινὸς,	δῶρον,
Latin,	dirus.	donum.

[5. 7.]

135. In Gothic, *th* becomes *s;*

qvi*th*-an, speak; ga-qvi*ss,* spoken.

In Turkish, the Arabic ð is sometimes pronounced *s,* and sometimes ð;

kevsar, kevðar.

So our *z* is, in Spanish, *th;*

plazo, mozo; *platho, motho.*

[5. 8.]

136. A strong (8) before a strong (5) becomes strong.

λέγ-ω, λέγσω, λέκσω (λέξω).

sk shifts to *sh;*

Goth., fisks, skab-an, skap-an. *Lat.*, camera. *Lat.*, nux (nuks). *Eng.*, fish. shave. shape. *Fr.*, chambre. *Germ.*, nuss.

So in Swedish, *sk* becomes *sh* before the soft vowels

sked, skida, skär,
ʃɛd, ʃi̯da, ʃɛr.

In Russian and Illyric, г (*g*) commutes into ж (*j*, French), and х (*kh*) to ш (*sç*), in the formation of adjectives and verbs;

Богъ, Bœg, (God); божескій, bœjeskij, (godlike).

пахать, pakhatĕ, (to plough); пашу, pasçu, (I plough).

In Persian, *kh* of the verb-root becomes *z* and *s*, or *sh*, in the imperative mood;

andakh-tan, to throw; *andaz*, throw thou.
shanakh-tan, to know; *shanas*, know thou.
farookh-tan, to sell; *faroosh*, sell thou.

[6. 6.]

137. *n* before *l* becomes *l*.

Lat.,	conloco,	conlido,	conludo,
	colloco.	collido.	colludo.

In Finnic, *n* after *l* becomes *l;* as, *ol-nut*, *ollut*.

n commutes into *l;*

Gothic, himins, *Germ.*, kind,
Germ., himmel. *Eng.*, child.

In Welsh, *ll* becomes *l*, by the Celtic canons of articulation;

llaw wenn. ei law.

In Arabic, the *l* of the article before *n* becomes *n*, by tashdid with the solar letters;

alnas, (the man); pronounced *annas*.

"The lower classes" (of Greeks) "have a dislike to ν as the termination of a word; they therefore, when the regular termination requires the letter, divide it, and say τὸ πρόσωπο, and not πρόσωπον," &c.—*David's Modern Greek Grammar*.

l gocs out;

Lat.,	flumen,	templum,	pluma,
Ital.,	fiume.	tempio.	piuma.

l commutes into *r*.

Lat., nobilis, *Sp.*, plata,
Port., nobre. prata.

[6. 7.]

138. *n* before ϑ (7) goes out.

Gothic, anthar, munths, tunths,
Eng., o*ther. mou*th. too*th.

In Turkish, the *n* of the genitive case ending, goes out after a consonant; as,

baba-nun, of a father; kopeg*un (not kopeg-nun), of a dog.

[6. 8.]

139. In Basque, *n* sometimes goes out before *c*; as,

emán, to give. *ema*corra*, give some.

n before (8) becomes *ng*;

ἐν-γίνομαι, ἐν-καλέω, drink.
ἐγγίνομαι. ἐγκαλέω. dringk.

Lat., fing-o, fi*gtum, fictum.
frang-o, fra*gtum, fractum,
string-o. stri*gtum. strictum.

In Bisaya, *g* before *h*, *l*, or *g*, becomes *n*.

k before *l* becomes *l*;

Greek, ἐκ-λείπω. ἐλλείπω.

k g before *n* goes out;

Eng., foreign, gnash, sign,
forei*n. *nash. si*n.

Eng., knell, knee, knife, knocker, know,
*nell. *nee. *nife. *nocker. *now.

In Spanish, *c* before *l* becomes a liquid *l*;

Lat., clamo; *Sp.*, llamo.

l before *k* goes out;

stalk, talk. walk,
sta*k, ta*k, wa*k,

In Bisaya, *c* becomes *ng*.

In Welsh, *g* becomes *ng*; and in Irish, *g* is eclipsed by *n*, by the Celtic canons of articulation.

Welsh, gwas, a servant; fy ngwas, my servant.
Irish, ar n-gort, our field.

In Icelandic, *n* goes out before *k* or *g*;

Icel.,	dreck-a,	stack,	sprack,
Eng.,	drink.	stang.	sprang.

[7. 8.]

140. *cs* becomes ϑ.

Lat.,	vox,	felix,	capax,
Sp.,	voz.	feliz.	capaz.

[8. 8.]

141. a strong (8) becomes weak, or an (8) goes out.

Lat.,	rex(recs),	ecclesia,	benedico,	dico, *Gr.*, κυβερνῶ,
Sp.,	rey.	iglesia.	bendigo. *Port.*,	digo. *Lat.*, guberno.

In Welsh, *k* becomes *g* in adjectives;

cariadus, (masc.) beloved; gariadus, (femin.)

In Irish, *g* eclipses *c*; as, ar g-ceart, our right.

A more guttural (8) becomes less guttural;

Germ.,	brech-en,	mach-en,	wach-en,
Eng.,	break.	make.	wake.

Germ.,	dag,	schlag-en,	weg,
Eng.,	day.	slay.	way.

So in Turkish, *beg* is pronounced *bey*.

In Welsh, *c* becomes *ch, g, ngh,* by the Celtic canons of articulation;

car agos, a near kinsman; ei char, her kinsman.
ei gar, his kinsman; fy nghar, my kinsman.

In Turkish and Mongolian, *k* at the end of a noun becomes *gh* in its genitive form;

kalpak, a cap; *kalpaghoon*, of a cap.

(8) has a tendency to become *h*.

Lat.,	trah-o,	once trag-o, as in tragtum, tractum.	
	veh-o,	veg-o,	vegtum, vectum.

So in Anglo-Saxon;

sec-an, to seek. socode, soc*de, soc*te. sohte, *sought*.

And so in Finnic.

Shifting of pure Breathsounds or Vowels.

142. Vowel-sounds give place one to another in the formation of words of a language, and in the formation of the languages or dialects of a mother speech.

A vowel of a root-word more often becomes closer, but sometimes more open, in a breathsound of a compound word; as,

Lat., *ar*ceo, coercéo; *ca*rpo, decerpo; *ca*lco, incúlco.
m*a*nus, com*i*nus; s*a*lio, desílio; *ca*pio, dec*i*pio.
s*a*lsus, ins*u*lsus.
*a*rma, in*e*rmus.
t*e*nax, pert*i*nax; r*e*go, corr*i*go; l*e*go, del*i*go.
t*e*rra, extorris.
t*e*go, t*u*gurium.

sim*i*lis,	sim*u*lo.	h*o*c,	adh*u*c.
l*o*cus,	ill*i*co.	qu*æ*ro,	exqu*i*ro.
*au*dio,	obedio.	cl*au*do,	concl*u*do.
pl*au*do,	explodo.		

In English.

m*a*n (a, 5). tinm*a*n, waterm*a*n, huntsm*a*n; pronounced tinm*i*n, waterm*i*n, huntsm*i*n. (a, 4).

l*a*nd (a, 5). Low*la*nds, Low*le*nds; Nether*la*nds, Nether*le*nds. (a, 4).

co*a*t (oa, 7). waistco*a*t, waistc*o*t. (oa, 4).

mo*u*th (ou, 4.8). Portsmo*u*th, Plymo*u*th, Yarmo*u*th. (ou, 4).

143. "Hiatus." When in the formation of words two vowels are brought together, making what is called a *hiatus* or yawning, a clipping is mostly inserted between them.

In the pronouncing of 'a arm,' 'a ape,' the sounds of the a a would coalesce, and make one unhandily long sound, instead of two distinct ones; we therefore insert *n* between them, and say 'an arm,' 'an ape.'

The hiatus is resolved in different languages by different clippings. In Greek and Turkish it is resolved by *n*, as it is in English; in Latin, as it is in some places in Illyric, a (4), *d* is inserted between the meeting vowels.

In Greek, ὁπλὰς δ' ἔδωκε(ν) ἵπποις.

And in Turkish, bâbâ(n)un, of a father.

In Latin, *d*, re(d)integratio.

So in Hebrew, שָׁנָה, a year, makes שְׁנֹתַ(יִם) years, with ת.

In Kafir, *s*, *l*, *m*, and *n* are all intaken in sundry places against the hiatus.

Etymological Figures.

144. Etymological figures are sundry kinds of changings, and outcastings, or onsettings, of breathsounds and clippings, in the forms of words.

Prosthesis is the onsetting of a breathsound or clipping at the beginning of a word.

Epenthesis is the insetting of a breathsound or clipping in the midst of a word; as,

sies, for sis. *Sp.*, intiend-o, for *Lat.* intendo.
Dorset, *bēāt*, for *Eng. beat* (beet).

Paragoge is the onsetting of a breathsound or clipping at the end of a word; as,

Dorset, *reapy*, for *Eng. reap.*

Aphæresis is the outcasting of a breathsound or clipping at the beginning of a word; as,

noscō for *gnosco*; *biscop* for *episcopus*;
nob for *knob.*

Syncope is the outcasting of a breathsound or a clipping from the midst of a word; as,

Go*spel, for *A.-Sax.* Gódspel; ha*s, for *haves.*
Lat., *periclum*, for *periculum.*

Apocope is the outcasting of a breathsound or a clipping from the end of a word; as,

Eng. sing, for *A.-Sax. sing-an. Lat. dic*, for *dice.*

Antithesis is the changing of one breathsound for another; as,

Eng. stone, for *A.-Sax.* stán, *Germ.* stein.

145. Two letters sometimes take each the place of the other by a shifting of place, called *metathesis*; as,

The *A.-Saxon* hæ*ps*, wæps,
are the new *English* has*p*. was*p*.
Latin, m*ar*mor, *Russian*, m*ra*mor.
Illyric, *sav* or *vas*, all.

Formation of Words.

146. Some kinds of words are notional words, and some relational words.

147. The *notional* words betoken notions of being or action; as nouns, adjectives, and verbs.

148. *Relational* words betoken only relations of things; as limiting pronouns, adverbs, and prepositions.

149. Some *notional* words are *root-words*, as man, good, drive. Some *notional* words are *derivative* words, derived from *root-words*, as manful, from man; goodness, from good; drove, driver, drift, from drive.

150. Some derivatives are formed from roots by only a mutation of breathsound or clipping, as drove, from drive; band, bond, from bind; girth, from gird; and they are called STEMS.

151. Some derivatives are formed from roots or stems by additions of breathsounds or clippings; as driver, drift, from drive; binder, bundle, bandage, from bind; growth, grass, ground, great, from *gro* (grow); brown, bran, from *bren*, to burn.

Derivatives may be formed from roots by the insetting of breathsounds into the middle of them, as in Bisaya.

152. Relational words are also formed from roots; some from known roots of their language, and others from roots lost from their languages, or worn out of their early likeness to them, so that they cannot now be called notional words. Of such a kind is the preposition *in*, which is in Lat., A.-Sax.,

Germ., Gothic, Dutch, and English, IN; in Spanish and French, EN; in Greek, *ἐν*; in Portuguese, EM; in Welsh, YN; in Irish, and in Icelandic, Danish, and Swedish, I: so that it is found, with little variation of form, in most of the Indo-Teutonic and Celtic languages, though its root is unknown.

153. All our notions are notions either of action, as to *bind, strike*; or notions of existence, as *man, blow*: and root verbs betoken notions of action, from which spring notions of existence; so that the notion of action is the root of all other notions; and roots are verbs.

154. The notions of the activities of the mind, or of things which are not perceived by the senses, (abstract notions), are mostly formed from notions of the activities of the body, or of other objects which are perceived by the senses.

Lat., *sapio*, to discriminate by taste.
sapio, to discriminate by the mind; to be wise.
Gothic, *vit-an*, to see; to know.
Greek, *εἴδω*, to see; to know.
Lat., *pendo*, to weigh.
Fr., *penser*, to think; weigh in the mind.
Germ., *greif-en*, to lay hold of; *begreifen*, to comprehend or lay hold of with the mind.
Lat., *audio*, to hear; *obedio* (ob-audio), to obey.
Germ., *hören*, to hear; *gehorch-en*, to obey.
Greek, *ἀκούω*, to hear; *ὑπακούω*, to obey.

155. One kind of words is formed from another; as a noun from a verb, a verb from a noun or adjective, and an adjective from a verb or noun.

156. The kinds of words from which others are formed are,

1. Noun.
2. Adjective.
3. Verb.
4. Adverb.
5. Preposition.

157. If we take 1 for the noun-root, 2 for the adjective-root, 3 for the verb-root, 4 for an adverb, and 5 for a preposition, we may form a set of handy expressions for the formation of compound words: thus, (1+1) would mean a word of two nouns, as *railway*; (2+1) a word of an adjective

and noun, as *blackbird;* (5+3) a word of a preposition and verb, as *overcome.*

The words noun-root, adjective-root, and verb-root, mean the noun, adjective, and the verb without its ending for case, number, person, or tense, as *domin* of dominus, *bon* of bonus, *reg* of rego.

158. The number of combinations that n things will form, as taken 2 and 2, is $n\times(\frac{n-1}{2})$, which, in the case of five parts of speech, would be $5\times(\frac{5-1}{2})$ or 10; so that we may conceive, at first thought, that the five kinds of words would afford ten forms of derivative nouns, and as many of adjectives and verbs.

This, however, is not true, as each kind of word does not form derivatives with all the others, while some derivative nouns, adjectives, and verbs are not formed from one of the kinds of words with another, but from the roots of words only changed in sound or clipping, or with breathsounds which are not now in the language as words of themselves, foreset or afterset to the roots, or inset into the middle of them; as bond from bind, song from sing, truth from true, wooden from wood, whiten from white, prattle from prate, ex-king from king, and l-inm-acat from *lacat,* to go, in Bisaya.

In the constructing of expressions for the formations of compound words, we may betoken by a dot a breathsound which is not now a word of itself; so that (1+.) would be the form of a word compounded of a noun-root and such a breathsound afterset to it, as *manly, golden;* and (2+.) and (3+.) would betoken such forms, as those of *whiteness* and *runner;* (.+1) would betoken the form of *ex-king;* and a figure with a dot over it might be taken as the mark of a word formed from a root with a breathsound or clipping set within it, as (3̇), which would betoken the form *l-inm-acat,* from the root *lacat,* to go, in Bisaya.

ENGLISH NOUNS.

159.

	ROOTS.	STEMS.
From	bear, ...	bier.
	beat, ...	bat.
	bind, ...	band, bond.
	chop, ...	chip.

ENGLISH NOUNS, *continued.*

	ROOTS.	STEMS.
Ger.,	*deck-en,* to cover	deck.
A.-Sax.,	*thecc-an,* to cover . . .	thatch (4. 8).

Note. The numbers (such as 4. 8.) refer to the canons of clippings of the same numbers.

Old Ger.,	*dimpf-en,* to smoke . . .	damp.
A.-Sax.,	*thring-an,* to squeeze . . .	throng.
Ger.,	*fang-en,* to catch	fang.
	gape	gap.
	gird	garth, girth (4. 7.)
Ger.,	*gleiss-en,* to shine	glass, gloss.
A.-Sax.,	*graf-an,* dig	grave, groove (2. 2.)
	grow-an, grow	grass.
Old Ger.,	*han-an,* sing, crow	hen.
	hang	hinge (4. 8).
Goth.,	*h*nt,* to catch, seize, hunt, . . .	hand, the catching limb. / hound, the catching animal.
	hew	hay.
	heave	hoof.
	hold	hilt.
	creep	crab (1. 1.)
Old Ger.,	*limm-en,* bleat	lamb.
„	*liuch-en,* to be favourable .	luck.
A.-Sax.,	*melt-an*	malt.
		milt.
A.-Sax.,	*hnig*-an, to bow	neck (8. 8.)
	rest	roost.
	ride	road.
A.-Sax.,	*scér-an,* shear, divide . . .	share, shears, shire, shore (5. 8.)
	shape	ship.
	shoot	shot.
	sing	song.
	sit	seat.
A.-Sax.,	sle-an, sleg-an, to strike . .	sledge (4. 8.)
	strike	stroke.
		streak.
	tell	tale, toll.
	weave	woof.

In Coptic, a change of voicing makes a noun (ϩ), as from ϯⲱⲙ, to shut in; ⲧⲟⲙ, a wall.

160. Of the same kind are root-nouns of the form of the root (3), for the effect of the action (3).

to burn,	a burn.	to fall,	a fall.
call,	call.	hug,	hug.
drink,	drink.	kick,	kick.

There are many of these root-nouns in Icelandic, where they are formed by throwing away the ending *a* of the infinitive mood; as,

kall, a call. fall, a fall. tal, a talk.

Form (3+.).

161. Another class of English nouns are formed from roots by an *l* clipping; their form is (3+.), or especially (3+*l), or that of a verb (3) with an ending (.), of no meaning alone.

These nouns are mostly concrete ones,—names of things for the doing of the action (3), rarely the agent or effect of it.

	beat,	beetle.		shove,	shovel.
A.-Sax.,	*bréd-an*, to braid,	bridle?		shoot,	shuttle.
A.-Sax.,	*bisg-an*, to occupy,	bustle.		spin,	spindle.
	creep,	cripple.		spit,	spittle.
A.-Sax.,	*fléog-an*, fly,	flail (flegle), (8.) (6. 8.)		spring,	springle.
	gird,	girdle.		stand, *Icel.*	(staðel) stall.
Germ.,	*hirt-en*, keep,	hurdle.		stick,	stickle.
	lade,	ladle.		stop,	stopple.
	nag-en, gnaw, bite,	(nægel) *nail* (8.)		steep,	steeple.
				teaze,	teazle.
Germ.,	*näh-en*, sew,	needle.		trend, *bend*,	trendle, a shallow tub.
	prick,	prickle.		try,	trial.
	off,	offal.		tread,	treadle.
A.-Sax.,	*pil-an*,	pilstre, pestle.	*A.S.*,	*stig-an*, climb,	(stigle), stile.
A.-Sax.,	*ræd-an*, guess,	riddle.		stand,	stool.
A.-Sax.,	*hreow-an*, rue, be rough,	rowel, ruffle.		wring,	wrinkle.
	run,	runnel.			
	sit, set,	settle, saddle.			

Upon this form we might have shapen other nouns of instruments, for many whose names we have borrowed from other tongues.

Fr., *allumette* might be called *a tinel*, from tine, to kindle.
strikle, a plectrum.

Lat.,	(3+bulum),	sto,	stabulum.
		infund-o,	infundibulum.
	(3+is) (3+es),	trud-o,	trudes.
	(3+trum),	ar-o,	aratrum.
	(3+mentum),	al-o,	alimentum.
(3+ela)	cande-o, candela.	(3+men)	flu-o, flumen.
(3+ ex)	vert-o, vertex.		

Greek,	(3+ειον),	γραφ-ω,	γραφειον.
	(3+τρον),	πλυγ,	πλῆκτρον.
	(3+ος),	τρεχ-ω,	τρόχος.

In Kafir, (im+3), as *im-alato*, forefinger, index, from *alata*, to point.

Magyar, (3+asz).

Japanese, (3+goto); *kakigoto*, a writing-tool, pencil.

162. Form (3+*st*).

Other nouns of the form (3+.) are formed from roots by the ending of an *st* clipping.

These nouns are mostly abstract, and mean the effect of the action (3).

A.-Sax., *behát-an*, bid,	behest.	*Ger.*, *ruh-en*, rest?	rest.
			roost?
bequeath,	bequest.		
blow,	blast.		
		wane?	waste?
			west?
Ger., *frier-en*, freeze,	frost.	*Goth.*, *thaursj-an*, to thirst.	thirst.
grind,	grist.		
		A.-S., *treowi-an*, be faithful,	trust.
A.-S., *ga-an*, go,	guest.	believe, be sure.	
hie,	haste.		

163. Other primary nouns of the form (3+.) are made from roots, by an ending of a clipping of the class (4), *d, t.*

They are mostly abstract, meaning the effect of the action (3).

A.-S., blæc-an, fade,	blight.		flow,		flood.
A.-S., ceowan, chew,	cud.		give,		gift.
cleave,	cleft.	*A.-S., mag-an,* be able,			might.
drive,	drift.		see,		sight.
A.-S., fleóg-an, fly,	flight.		stand,		state.
do,	deed.		weigh,		weight.
draw,	draught.		mow,		mead.
Goth., fi-an, hate,	feud.		sow,		seed.

164. Other primary nouns of the form (3+.) are formed from roots, by the endings *m, n,* and *er.*

They are mostly concrete, more rarely abstract.

165. Form (3+**m*).

blow,	bloom.	sew	seam.
glow,	gleam.	tow,	team.

166. From (3+*en*).

gird,	garden.	bear,	burden.

167. Form (3+*er*).

beat,	butter, batter.	*Goth., fódj-an,* feed,	fodder.
A.-S., bú-an, dwell,	bower.	*A.-S., sleg-an,* slay,	slaughter.
Ger., fang-en, take,	finger.	*Goth., tundy-an,* kindle,	tinder.

(3+.).

168. Another class of primary nouns of the form (3+.), are formed from roots ending in a clipping of class (8), by the conversion of it into one of class (4)—(canon 4. 8.)

They mean the effect of the action (3).

bak (bɛk),	batch (*baç*).	stick (*stik*),	stitch (*stiç*).
break (brɛk),	breach (briç).	speak (spik),	speech (spiç).
dig,	ditch (*diç*).		
smack (*smak*),	smatch (*smaç*).	wake (wɛk),	watch (*woç*).

169. Form (3 + *th.*)

Another class of primary nouns of the form (3+.) are made of roots, by the ending *th*, (ð).

They are mostly abstract, rarely concrete nouns.

Goth.,	*ar-an*, till,	earth.
	bear,	birth.
A.-Sax.,	*bræd-an*, make broad,	breadth.
	brew,	broth.
	dip, go deep,	depth.
	dear,	dearth.
	die,	death.
	foul,	filth.
A.-Sax.,	*hæl-an*,	health.
Icel.,	*mær-a*, praise, rejoice,	mirth.
	long,	length.
A.-Sax.,	*slawi-an*, be slow,	sloth.
	steal,	stealth.
	strong,	strength.
A.-Sax.,	*treowi-an*, (certum esse,)	truth, troth.
	well, weal,	wealth.
	weorðan, become,	worth.
	young,	youngth, youth.

This ending *-th*, is *-iths* and *-itha* in Gothic, *ð in Anglo-Saxon, and in German *t* and *end;* and in Icelandic, ð, *d*, *t* and *-und*.

A.-Sax., *treów-ð*, truth, troth.

Germ., *jug-end*, youth. *ge-burt*, birth.

Icel., *leingð*, length. *breidd*, breadth. *dypt*, depth. *vitund*, knowledge.

Goth., *ga-baurths*, birth. *diupitha*, depth.

In Kafir, (im+3). In Magyar, (3+al), *hal*, die; *halal*, death. (3+at), *el*, live; *elet*, life, &c.

170. Form (3+*ing*).

VERBAL NOUNS.

Roots with the ending *ing*, make another set of nouns called verbal nouns, of the form (3+.); as,

an 'offering' for sin. a man of 'learning.'
the 'washing' of regeneration. the 'singing' of birds.

They are abstract nouns.

This ending was, in A.-Saxon, *ung, ing;* in German it is *ung;* in Dutch, *ing;* in Icelandic, *ing, ung;* in Gothic, *eins.*

A.-Sax., *halgung*,
Germ., *heiligung*, } a hallowing.
Dutch, *heiliging*,
Icelandic, *sigling*, a sailing.
djorfung, a daring.
Gothic, *ustaikneins*, outtokening, manifestation.

In Latin the ending *ing* of (3+*ing*) is often represented by **tio, tura, sus, ium, *go;* and in Greek by σις, η.

Lat.,	em-o,	emp-tio.	laud-o,	laud-atio.
	dic-o,	dic-tio.	mut-o,	mut-atio.
	gest-o,	gest-atio.	solv-o,	solu-tio.
	capi-o,	cap-tura.	col-o,	cul-tura.
	nasc-or,	na-tura.	fulci-o,	ful-tura.
	derid-eo,	deri-sus.	curr-o,	cur-sus.
	cens-eo,	cen-sus.	eveni-o,	even-tus.
	consul-o,	consil-ium.	move-o,	mo-tus.
	gaud-eo,	gaud-ium.	vert-o,	vert-igo.

The Latin supines in *um* and *u* seem to be nouns of this form, (3+*us*). *Lectum ire,* is *ad lectum ire,* to go for a reading; and *difficilis factu,* is *difficilis in factu,* difficult in the doing.

The noun (3+*ing*) with its concrete meaning, as that of 'collection' and 'section,' when they mean not the act of collecting or cutting, but the instrument of the action or the lot of things effected by it, is often represented in Latin by nouns of the form (3+mentum), and (3+men), (3+ium).

al-o,	ali-mentum.	lig-o,	lig-amentum.
doce-o,	docu-mentum.	move-o,	mo-mentum.
jug-o,	jug-umentum.	orn-o,	orn-amentum.

ag-o,	ag-men.
can-o,	can-men, car-men. (Can. 3. 6.)
cant-o,	cant-amen.
cert-o,	cert-amen.
flu-o,	flu-men.
gest-o,	gest-amen.
medic-o,	medic-amen.
nuo (to nod),	numen, a nodding, thence a will of the Deity.
for-o,	for-amen.
lib-o,	lib-amen.
teg-o,	teg-men.
conjung-o,	conjugium.
nub-o,	nuptiæ.
relinquo,	reliquiæ.

In Greek the English noun (3+*ing*) is often replaced by (3+σις), and (3+ή), (3+α), (3+ος), (3+μα).

βαίν-ω,	βάσις.	βάπτ-ω,	βαφή.
δέ-ομαι,	δέησις.	δέμ-ω,	δομή.
φύ-ω,	φύσις.	γράφ-ω,	γραφή.
δρέμ,	δρόμος.	βαπτίζ-ω,	βάπτισμα.
λέγ-ω,	λόγος.	βῆμι,	βῆμα.
ῥέ-ω,	ῥόος.	βρώσκ-ω,	βρῶμα.

Nouns of the form (3+σις) are mostly abstract nouns, and those of the form (3+ος), (3+μα), are mostly concrete, as the effect of the action (3).

The form of this noun in Japanese is (3+me), as awaseme, a joining; fuguеme, a hole, perforation.

The noun (3+*ing*) is also sometimes represented in Latin and Greek, as it is in Hindoostanee, by the infinitive form of the verb; as,

Lat., Quid est hujus *vivere?*
Greek, τὸ τρέχειν, running.
Hindoostanee, *jana*, a going.

In Turkish the form of this noun is (3+iʃ), (3+um), (3+ah), (3+gu); and in Persian it is sometimes (3+i), as gowi, talking or conversation. In Japanese it is the bare root.

Many forms of these nouns are found in Arabic, in which they are called *masdars*. In Magyar they are (3+ás). In Lapponic, (3+o); Hawaii, (3+na); Kafir, (i+3), (ili+3), as *i-vusa*, an alarm, from *vus-a*, to rouse.

In Latin there is a form of verbal noun (3+um).

	regno,	regnum.	
imperio,	imperium.	rod-o,	rostrum.
colloquor,	colloquium.	vituper-o,	vituperium.

171. Form (1+.).

DIMINUTIVE NOUNS.

The names of small or pretty things of their name are called diminutive nouns.

In the Indo-Teutonic tongues their form is mostly (1+.), sometimes (2+.). We have three or four of these forms in English and other Teutonic tongues.

Forms (1+ling) or (2+ling.)

duck,	duckling.	goose (*gooseling*),	gosling.
dump,	dumpling.	gray,	gray-ling.
found,	foundling.	suck,	suck-ling.
	lord,	lordling.	

Icel., *bæklíngr*, a little book, pamphlet.

Du., *lieveling*, loveling, darling.

Ger., *theuer-ling*, *A.-S.*, *deór-ling*, *Eng.*, (dearling) *darling*.

A.-Sax., *æðeling*, a young noble, prince.

Swedish, *lärling*, a little learner, or apprentice.

Some of these nouns are rather anomalous, as, although they are of the form (1+ling), they are not diminutives of the ground-word, but of some other:

year, yearling.

In Magyar these forms are (1+acs), (1+ka).

In Lapponic, (1+*tz).

In Finnic, (1+inen), (1+kha).

172. Form (l+*kin*), *Ger.* (l+*chen*), *Icel.* (l+*ki*). *Eng.*, (l+*key*), (l+*en*), *Icel.* and *Sco.* (l+*i*).

cat, catkin.
man, man-ikin.
nap, nap-kin.
Germ., *magd* (maid), mad-chen.
Icel., *sveinki*, a swainkin, boy.
donkey, dun-key, the little dun animal,
monkey, man-key, the little man.
A.-Sax., *coc* (cock), cycen (chicken).
maid, maiden.
cat, kitten.
Icel., *ból* (a dwelling), { bæli, a lair or sty, little dwelling.
Sco., lass, lassie.
foal, (foaly), filly.

173. Form (l+*ock*).

dunnock, the little dun (bird), sparrow.
whelk, wheelock? the little wheel.

174. Form (l+**l*).

We have nouns of this form, which seem to be diminutives.

A.-Sax., *cræt* (crate), cradle.
corn, kernel.
A.-Sax., *cneow* (joint), knee, knuckle.
A.-Sax., (*neb*) nib, nipple.
A.-Sax., *hóf*, *Germ.*, *hof* (house), *Eng.*, hovel.
pot, pottle.
rib, ripple.
A.-Sax., *snaca*, snake. *A.-S.*, *snægel*, snail.
throat, throttle.

Upon these forms we may fairly shape other diminutives.

An omnibus, instead of taking for its name a Latin pronoun, in the ablative or dative case, might have been called a 'wainling' or 'wainel,' or 'vanling.'

regulet, kingling.
rosette, roseling, rosel.

It is rather markworthy, that the **l* clipping, which is the token of the diminutive in one form of our diminutives, is found as a like token in other Indo-Teutonic languages; as in

Lat.,	toga,	tog-ula.	castra,	castellum.
	ratio,	rati-uncula.	filius,	fili-olus.
	ager,	agellulus.	lapis,	lapillus.
		ramus,	ramus-culus.	
Pers.,	mard,	mard-al.		

In some other languages a clipping of the eighth class comes into the diminutive ending :

Greek,	(1+σκος),	βασιλίσκος.
Lat.,	(1+culus),	cani-culus.
Irish,	(1+og),	*duille-og*, a little leaf.
Russ.,	(1+ĭкъ),	домъ-икъ (dom-ĭkĕ), a small house.
Hindoos.,	(1+cɛ, &c.),	(dɛg-çɛ), a little cauldron.
Turkish,	(1+*jek*), (1+*çek*),	(*babajek*), little father.
		(*kitabçek*), a little book.

Many of these languages have other endings for diminutive nouns, and in Arabic the form is not (1+.), but a new form of the noun (1).

In Bretonne, the form is (1+ecg).

In Bisaya (1+1), *tauo-tauo*, a little man, a man-man.

$(\frac{1}{\text{ro}})$ as *ba-ro-balay*, a small house, from *balay*, house.

175. Form (1+.)

BAD OR UNWORTHY NOUNS.

In Latin (1+aster), poetaster.

176. Form (1+.)

NOUNS OF LIKENESS, OR MADENESS, OR ARTIFICIALITY.

Some languages have a most handy kind of nouns (1+.) for the names of things, like or made like the noun (1), and therefore the names of artificial things.

In Bisaya they are formed by repetition of the noun; as, *tauo*, man; *tauotauo*, a mock-man, a made-man, an image;

bagol, shell of coco; *bagolbagol,* a mock-shell, the skull. Sometimes of the form (1) by insetting into it the breath-sound *in,* as *bato,* stone; *b-in-ato,* hard (plane-tree), stonelike (tree).

In Cree their form is (1+kon).

níska, goose; *nísk-ekon,* an artificial goose for a decoy.

wâtee, a hole in the ground, cavern; *wâtee-kon,* a made-hole, cellar or vault.

mistick, tree; *mistick-oo-kon,* a made-tree, a pole or flag-staff set up.

In English this form is (2+1), and sometimes becomes (mock+1), or (sham+1).

177. COLLECTIVE NOUNS.

Some languages have forms of nouns called *collective nouns,* for lots, or sets, or collections of things of a name.

Germ., ge-birge, a range of hills, from *berg,* a hill.

Bisaya, ca+(1)+han, *ca-tauo-han,* a crowd, from *tauo,* man.

Finnic, (1+sto), *laiva,* ship; *laivasto,* fleet.

Lapponic, (1+loge).

178. NOUNS OF PAST AND COMING TIME.

In Lapponic there is a good form for nouns of coming time (1+asas), as *irg,* bride; *irġ-asas,* intended bride.

In Icelandic, (1+efni), *mágs-efni,* intended son-in-law.

In English we have taken Latin words, *quondam* and *ex,* for these nouns, as *quondam-pupil, ex-king* of France.

In Latin, *present,* consul; *past,* vir consularis, a man who has been consul.

179. Form (1+.).

AUGMENTIVE NOUNS.

The English language does not own any augmentives, or forms of the noun for large or ugly things of their name.

In Italian their form is (1+*one*) (1+*accio*), &c., and we have borrowed some of them into English.

ballo, bale.	*ball-one,* balloon.
sala, hall.	*sal-one,* saloon.
tromba, trumpet.	*tromb-one,* trombone.

180. Form (1+*ing*), (2+*ing*).

The Teutonic languages have some nouns of the form (1+*ing*), (1+*ung*), (2+*ing*), which are not diminutives.

A.-Sax.,	*feórð*, fourth;	*feorðing*, a farthing.
		Icel., *fjörðúngr*, a fourth part.
A.-Sax.,	*here*, a troop, shoal;	herring.
Icel.,	*Sjáland* (Sealand);	*Sjálendíngr*, a Sealander.
Icel.,	*ferhyrn* (four-horn);	*ferhyrníngr*, a fourhorning, square.
	white,	whiting, (fish).

181. Form (3+.).

NOUN OF AGENT.

The noun of the agent mostly takes in English the form (3+*er*).

bowl-er.	read-er.
build-er.	writ-er.

In A.-Saxon the ending is *-ere;* German and Dutch, *-er;* Icelandic, **r, -ari, -i.*

A.-Sax., *reáf-ere.* *Germ.*, *räub-er*, robb-er.

Du., *maaker*, maker.

Icel., *brèfber-i*, brief-bearer, letter-carrier.
hird-ir, herder, herdsman.
skrif-are, writer.

In Latin this noun takes the form (3+*tor*), (3+*a*), (3+*o*), (3+*ius*), (1+*ista*), (1+*istes*).

In Greek, (3+ευς), (3+τηρ), (3+της).

ag-o,	ac-tor.	incol-o, incol-a.
imit-o, imit-ator;	ger-o, gero;	scrib-o, scrib-a.
	lud-o, ludius;	lana, lanista.
		citharа, citharistes.

Greek,	γίν-ομαι, beget;	γονεὺς, parent.
	δηλέω, destroy;	δηλητήρ, destroyer.
	βαίνω, go;	βατὴρ, a goer.
	γράφω, write;	γραφευς, writer.
	κρίνω, judge;	κριτὴς, a judge.

In Irish the form is (3+*oir*).

millte-óiṛ, destroyer.

In Russian, (3+тель), &c.

In Turkish, (3+jịị).
(3+jị).

bak, look; bakịịị, spectator.
dilen, beg; dilenjị, beggar.

In Greek, as in Arabic and Persian, the active participle often takes the place of the agent-noun.

ὁ τύπτων, striker, active participle of τύπτω.

In Japanese the form is (1+tɛ). yomi-tɛ, reader.
kaki-tɛ, writer.

In Arabic, kœtib, writer, active participle of kataba, to write.

In Cheremissian its form is (3+*özä*).

In Kafir, (*um*+3+*i*), *um-teng-i*, a trader, from *teng-a*, to buy.

In Finnic, (3+*ia*), (3+*uri*).

In Mongolian, (3+*çi*).

In Basque, (3+*tzalle*), (3+*le*), (3+*taria*).

These nouns often take in English the form (1+1), where one stands for the matter under the agency; as glass-blower, shoe-maker.

In Magyar, (1+*os*), *asztal*, table; *asztalos*, table-wright.
(1+*ász*), *hal*, fish; *halász*, fisher.

182. A liker or fancier of a thing, as a science or an art, or flowers or animals, the Greek (phil+1) is in Bisaya (maqui+1).

In Australian, (1+1), *kuya*, fish; kuyameyu, a fisherman.

183. Some languages have agent-nouns of two forms; one for the semelfactive or one-time agent, and another for the habitual or many-times agent.

Under the sentence, 'John is the writer of that letter,' the writer is one-time agent; but under the sentence 'John is a writer in a lawyer's office,' he is habitual agent.

	One-time Agent.	Habitual Agent.
Greek, ...	ὁ γράψας, ...	ὁ γραφεύς.
Bisaya, (*mag-sorat*), ὁ γράψας, a writer, as the writer of a letter.		(*mag-so-sorat*), a writer officially.
Mongolian	(3 + a participle), . .	(3 + *çi*).
Basque	(3 + *le*)?	(3 + *taria*).

In the Cree language the place of the form (1+*er*), the name of the habitual agent, is taken by the frequentative form of the verb:

*ki*thásku, he lies.
ka kithásku, he lies with iteration; he is a liar.

184. Forms (1+*ery*), (2+*ery*), &c.

NOUN OF PLACE, ETC.

There are in English a few nouns of the form (3+*ery*) or (1+*y*), or (1+*ery*) or (2+*ery*), betokening the place of the action or agent, and collections of things.

(1+*ery*).
lott-ery, shrubb-ery, rook-ery, swan-ery.
(2+*ery*). (3+*ery*).
fin-ery, brew-ery, forg-ery.
(1+*y*), smithy.

In Latin these nouns are found under the forms (1+**rium*), (1+*etum*), (1+*ile*), &c.; as
aviarium, arboretum, suile.
Basque, (1+*quería*).

185. Forms (3+**l*), (3+*er*), &c.

NOUN OF INSTRUMENT.

The nouns of the instrument are of very irregular formation in English. Some of them are of the form (3+**l*) and (3+*er*).

gird,	girdle.	shoot,	shuttle.
lade,	ladle.	spin,	spindle.
prick,	prickle.	stop,	stopple.

dust, duster. grave, graver. rule, ruler. scrape, scraper. snuff, snuffers.

Some are in the form of the verb-root, as
bellpull, shoelift, a press.
Some are not formed from the root, as
gun, hook, pen, spoon.

Latin, (3+*trum*), &c. aratrum.

Greek, (3+εῖον), (3+τρον), γραφεῖον, πλῆκτρον.

In Arabic the noun of the instrument has a set form shapen from the triliteral verb, as *miftah*, a key; from *fataha*, to be opened.

In Hindoostanee its form is (3+.).

186. NOUNS OF QUALITY.

We have a large class of abstract nouns of quality of the form (1+.) and (2+.).

(1+hood), (2+hood); (1+ship, (2+ship).

boy,	boy-hood.	woman,	womanhood.
child,	child-hood.	God,	Godhood (Godhead).
(2+hood) hardy,	hardi-hood.	likely,	likeli-hood.
fellow,	fellow-ship.	seaman,	seaman-ship.
heir,	heir-ship.	son,	son-ship.
owner,	owner-ship.	workman,	workman-ship.

A.-S., *weorð* (honour) worth; *weorðscip*, worthship, worship.

The ending *-hood* is in A.-S., *-hád*.

	cíld-hád,	child-hood.
	mæden-hád,	maiden-hood-head.
Germ., *-heit*;	*kind-heit*,	childhood.
Du., *-heid*;	*kinds-heid*,	childhood.
Swed., *-hét*;	*süllhét*,	happi-hood(ness).

The ending *-ship* is, in

A.-S., *-scípe*;	*freónd-scipe*,	friendship.
Germ., *-schaft*;	*freund-schaft*,	friendship.
Du., *-schap*;	*vriend-schap*,	
Dan., *-skab*;	*ven-skab*,	friendship.
Swed., *-skap*;	*vän-skap*,	friendship.
Icel., *-skapr*;	*fjand-skapr*.	foeship.
M.Go., *-iskei*;	*barn-iskei*,	child-hood.

In Latin a form of this noun is (1+*itia*), (1+*atus*); and in Greek (1+εια), (1+συνη).

Lat.,	amic-us,	magister,	consul,	puer,
	amic-itia.	magistr-atus.	consul-atus.	pueritia.

Greek, ἑταῖρ-ος, ἑταιρ-είχ.
μάντις, μαντο-σύνη.

Lap., (1+*wuádt*).

Bisaya, (*ca*+1), *tauo,* man; *pag-ca-tauo,* manhood.

Finnic, (1+*us*), (1+*ute*), &c.

Basque, (1+*tasúna*).

In Irish, (1+*s), (1+acc).
caraid, friend; *cáirdeas,* friendship.
taoiseach, chieftain; taoiseacht, chieftainship.

Russian, (1+ство),
сосьдъ, slave; сосьдство, slavery.

Persian, (1+*e*).
(*mard*), man; (*marde*), manhood.

In Hindoostanee, and also in Arabic, though it is a Shemetic language, the form of this noun is (1+.).

187. Form (1+.) (1+1.).

PATRONYMICS.

Many languages own a set of surnames for the designation of children of the same father or family.

They are mostly of the form (1+.) or (1+1), with the name of the father for a groundword.

There are a few of such names, such as

Johnson, Richardson, Williamson,

that are now fixed as lasting surnames of families in English.

In Welsh it is (*Ap*+1), and in Irish (*Mac*+1) and (*Mic*+1); as,

Ap-David, Ap-Hoel.
Mac-Donald, Mac-Cormac.
Domnall Mac Emin, Mic Cainnaich Moir.

In Greek it is (1+*δης) masculine; (1+ὶς), (1+ας), &c. feminine.

Νεστορίδης, son of Nestor; Æneades, son of Æneas.
Νεστορὶς, daughter of Nestor. Laertias, daughter of Laertes.

In Russian, (1+овичъ), (1+евичъ), (1+ичъ), for men; and (1+овна), (1+евна), (1+инична), for women.

Alexander ịvánσvịç. . . . Alexander, son of John.

Yakσv Tσmịç . . . . . James, son of Thomas.

Anna Alexándruvna, Anna, daughter of Alexander.

In Finnic, (1+*nen*), 1's son; (1+*tar*), 1's daughter.

188. The Teutonic languages, and some other tongues of the Indo-Teutonic division, such as Greek and Persian, are markworthy for their ready formation of an unlimited store of nouns and adjectives by composition of others. This composition is the pride of these languages, as it is a power whereby they can form new words to endless length and with wonderful ease, for the taking up of new objects and notions as they arise to the mind.

The form of the nouns is,

189. (1+1).

air-balloon,	hawthorn,	railway,
bedstead,	kneepan,	sheepfold,
cupbearer,	landlord,	thunderbolt,
daybook,	malthouse,	watchman,
firepan,	nightwatch,	windmill,
goatherd,	penknife,	woodcock.

The German and Dutch, with the Icelandic and other Scandinavian tongues, are rich of these compounds.

Icelandic, vagnslód, wheel-rut; *mjaðdrecka,* mead-bowl; *fjand-maðr,* foe-man.

The following Icelandic ones of the form (1+*efni*), for which we have no good representatives, are very useful:

konúngs-efni, king's-heir, or successor; *i.e.,* crown-prince.

prests-efni, priest that is to be.

mágs-efni, future son-in-law.

These compounds are found also in Celtic languages, and in Persian, Hindoostanee, &c.

Irish, láim-dia, hand-god; *i.e.,* a teraph or household-god.
Persian, jinistan, fairyland; *gulzar,* rosebed.
Hindoost., nishanburdar, standard-bearer; *gh rasal,* horse-place, *i.e.* stable.

The Greek is also very rich of these compounds:

βελόστασις. ναύσταθμον.
γαζοφύλαξ.

The Latin is weak in the formation of nouns of this shape, although it owns a few of them. Their place is mostly taken in Latin by a noun and adjective, as *servilis tumultus,* or by nouns of the form (1+.).

190. Form (1+1).

arti-ficium, capri-mulgus, homi-cidium, legum-lator.

The following may be classed under the form (1+1), if they do not belong to the form (1+3).

βουπλήξ. artifex, auspex. fidicen, judex. manceps, opifex, remex, tibicen.

191. Form (1+.)

patria, fatherland; *eques,* horseman; *pedes,* footman.

192. Form (1+1).

We have in English a set of compound nouns of the form (1+1), in which the ground-word is in the possessive case:

batsman,	huntsman,	sidesman.
boatsman,	landsman,	sportsman.
craftsman,	seedsman,	kinsman.

193. Form (1+*dom*).

We have a few compound nouns with the ending *dóm,* which is a primary noun of Anglo-Saxon and the old form of the English noun *doom,* from the verb *dem-an,* to judge or rule; and it therefore means a judgment, or ruling.

Its form in Gothic is *thum;* in Icelandic, *dómr;* and in Danish, *dom.*

wisdom, A.-S., *wísdóm.* Icel., *vísdómr.* Dan., *viisdom.*
kingdom, A.-Sax., *cyne-dóm.* Germ., *könig-thum.*

This form would sanction a good English word 'sheriffdom' instead of the mongrel noun sheriffalty, and 'mayordom' for mayoralty.

194. English writers have lately shown a disposition to slight the formation of the noun (1+1), and to take in its stead the noun and a mongrel adjective, in imitation of the Latin idiom, and write 'tid-al wave' for tide-wave, and 'postal regulations' for post-office regulations.

We believe this is to do our language great harm,—to kill it in one of its most growing limbs, to tie it where its free action is most needful, to weaken it where alone it shows increasing strength; and it is worthy of belief, that men who might know the unbounded vigour which the Teutonic and Greek and Persian languages hold in their nouns of the form (1+1), and epithets of the form (2+1), and the weakness and unhandiness with which the stiffer Latin, for the want of them, follows her mighty sister the Greek in strains of poetry, would be unwilling to slight, if not to kill, so great an element of vigour and growth in their mother-tongue.

To substitute a few expressions of (2+1) for nouns of the form (1+1), will be to puzzle learners and speakers of English for a useless end; since, while we find that we must say 'tidal wave' for tide-wave, we do not know whether tide-waiter should be 'tidal waiter,' or whether 'postal-regulations' is a pattern for postal-office, and postal-boy, and postal-horse; or how many or few of our nouns of the form (1+1) are to be broken up; and thus we may wrongly take or leave the expressions teaal-spoon, sugaral-tongs, bedal-stead, lapal-dog, inkal-stand, buttonal-hole, shirtal-sleeve, mousal-trap, and pinal-cushion.

Noun of Place.

English Form (1+1).

195. In the Teutonic languages the noun of place often takes the form (1+1).

bleaching-ground,	ringing-loft,
dining-room,	shearing-house,
drying-loft,	standing-place,
mooring-ground,	thrashing-floor,
riding-school,	watering-place,

bakehouse, playground, tanyard.

In Latin the noun of place usually takes the form (3+.), as *oratorium*.

We have a few nouns of place of the form (3+*ery*), or (1+*ery*), (1+*y*):

brewery, rookery, swannery, smithy.

In Arabic the noun of place is of a set form, derived from the verb:

sharaka, to rise; *mashrik*, place of rising, the east.

Besides the noun of place of an action, there is the noun of place of a noun. In the Teutonic languages it is mostly of the form (1+1), as sheepfold, inkstand, cornfield, cowstall, bookshelf, timber-yard, water-tank. This noun is sometimes called by Arabic grammarians the noun of abundance, and in Arabic is of the form (1+.).

In Latin it is often of the form (1+**rium*), (1+*etum*), (1+*itium*), as

ærarium, arboretum,
æstuarium, hospitium.

Finnic, (1+*kho*).

In Turkish it is of the form (1+*lik*), (1+*lek*):

tʊnuzlek, a pig-place, pigsty.
mɛʃalik, place of oaks, oak-grove.

Form (1+3).

Lat., auceps, (avis-capio); tibicen, (tibia-canŏ).

196. Form (2+1).

We have nouns of this form:

blackbird, redstart,
greatcoat, whitesmith.

Latin, æquanimitas, decempeda.

Greek, ἀρχ-ιερεύς, δυσ-βουλία.

Gentile Nouns.

197. To this form belong our gentile nouns Englishman, Welshman, Scotchman, Irishman.

These nouns are represented in Irish by adjectives or nouns of the form (1+*ac*):

Alban-ac, Scotchman.

In Latin by (1+*icus*), (1+*ius*), (1+**nus*), (1+*ensis*); Troicus, Rhodius, Romanus, Carthaginiensis.

Greek, (1+της), (1+ιος), (1+ινος), (1+ευς).

Turkish, (1+*lu*), (1+lị).

Istamboˆlu, an inhabitant of Estamboˆl,—Constantinople.

Misrlị, an Egyptian.

In Arabic, and Hebrew and Koordish, (1+ị):

Mizrị, an Egyptian.

Hebrew, אֲדֹמִי, an Edomite. *Lappoˆnic,* (1+*latz*).

In Coptic, (*rem*+1), or (*rm*+1). *Finnic,* (1+*lainen*).

198. Form (3+1).

Go-cart, fly-boˆbs.

199. Form (4+1).

English, welfare.

Latin, nemo, nefas.

200. Form (5+1).

There is a large body of nouns of this form in the Teutonic and Indo-Teutonic languages.

English, afterthought, onset, forethought, forerunner, overseer, outrider, oversight, understanding, undertaker, downsitting, uprising.

Latin, abdicatio, adventus, anticipatio, circumscriptio, depositor, excursio, interregnum, obsessio, persecutoˆr, præcordia, submissio, superstitio.

The following are of the form (5+1), unless they should rather be classed under the form (5+3):

comitia, comes, conjux, advena, infans, provincia.

Greek, εἰσοδὸς, ἔκδοσις, ἐνθυμία, προμάχων, πρόσληψις.

201. Form (2+.).

There is, in most languages, a great body of abstract nouns of quality of the form (2+.), (2+*ness*).

English,	blackness,	greatness,	dulness,
	whiteness,	smallness,	stubbornness,
	goodness,	thickness,	hardness,
	badness,	thinness,	softness.

The ending *-ness* was, in Anglo-Saxon, *-nys, -nis;* in German it is *niss;* in Icelandic, *-ni.*

A.-Sax., blindness. *Icel.,* blindni, blindness.

In Latin, the form of this noun is (2+**do*), (2+*igo*), (2+*a*), (2+*monium*), (2+*itudo*), (2+**tas*), (2+*itia*), (2+*ies*), (2+*or*).

dulcedo,	rubigo.
scientia,	duritia.
sanctimonium,	parcimonium.
lassitudo,	longitudo.
ægritudo,	altitudo.
cœcitas,	capacitas.
durities.	
æquor,	calor.

In Greek this form of (2+.), is (2+ότης), (2+ισμός), (2+ία), (2+συνη).

δειν-ότης, ἡπι-ότης,	μανιαρ-ία.
βαρβαρ-ισμός,	αϊδρε-ία.
δικαιο-σύνη,	σοφ-ία.

In Russian, (2+ostĕ), (2+estĕ), (2+stbo), (2+ena), &c.

In Irish, (2+act).

In the Cree, (2+*win*).

In Japan, (2+*sa*), *sigei,* thick; *sighe-sa,* thickness.

In Cheremissian, (2+*ja*).

In Kafir these nouns are mostly of the form (*ubu*+3), as *ubulumko,* wisdom; from *lumk-a,* to be wise.

Lap., (2+*wuadt*). *Bisaya,* (*ca*+2).

The Bisaya language distinguishes, by two nouns of the form (2+*ness*), an inward and essential quality from a received and accidental one; as,

ca-tamis, essential sweetness, as of sugar;

quina-tamis, received or accidental sweetness, *sweetenedness,* as of tea. So of the wetness of water, and the *wettedness* of the hands by it.

In some languages, as in Tonga, an adjective is used as a noun of quality. Latin, *malum*, evil.

202. Form (3+1).

English, go-cart.

Greek, φιλόσοφος.

203. Form (3+4).

A cast-away.

204. Form (3+5).

English, pinafore.

205. Form (5+.).

innings.

offing.

206. One verb-root may yield many nouns of its own clippings, or kindred ones, with changes of its vowel, as well as nouns of the form (3+.)

So the root *scyl-*, to separate or split off, as in thin lamina, yields scale, a thin plate.
shell (5. 8.), a hollow scale.
skull, ... ditto.
shilling (5. 8.), a little scale.
shield (5. 8.), a scalelike thing.
skill, power of separation or discrimination.

A verb-root yields adjectives as well as nouns:
scyl yields shallow; scalelike, thin.
grow, *gro-*; *Latin, cre-* (as in cresco), yields
growth.
grass, what grows readily or mostly.
ground, the growing earth.
green, of the colour of growth.

207. The following Table shows a few roots, with different nouns which they yield:

Roots.	Noun of Agent.	Abstract Noun.	Noun of End or Effect.	Noun of Instrument.	Noun of Place.
Bear (*Goth.*, bair-)	bearer	birth	bairn, child, burthen.		
Bind	binder	binding	bond, bondage, band.	bond, band.	
Bite	biter	biting	bite, bait.		
Blow	blower	blowing	blast.		
Break	breaker	breaking, breach.	breach, brack, breakage.		
Trow (*A.-S.*, treow-ian),		troth	truth, trust.		
Drive	driver	driving	drift, drove.		drove.
Go, gang	goer, ganger.	going, gait.	gait, gang.		gate.
Gird	girder	girding	girth, garden, yard.	girth, girdle.	
Grub (*A.-S.*, graf-; *G.*, grab-).	grubber, engraver.	grubbing, engraving	grave, groove.	graver.	
Shear (*A.S.*, scér),	shearer, sharer.	shearing, sharing.	share, shire, shard.	shears, plough-share.	
Slit	slitter	slitting	slit, slate.		
Cleave	cleaver	cleaving	cleavage, cleft, cliff.		
Hide ?			hat, hood, hut.		
Ride	rider	riding			road.
Spin	spinner, spinster, spider.				

208. Universal Noun.

Most men feel at times the want of a word, which they may put in the place of a name which they may have forgotten or may not know, or the name of something without a name. In English this word is *thing*, from the Saxon *thinc-an*, to think; so that a thing is whatever may breed or hold the thought. In Latin it is *res*, from *reor*, to think.

209. PERSON.

The telling of a thought has mostly relation to three things; one that tells it, another *to* which it is told, and a third *of* which it is told.

The teller of the thought is called the first person; the thing *to* which it is told is called the second person; and the thing *of* which it is told is the third person.

210. GENDER.

Gender is kind, as to sex.

Nouns are in English, as well as in Turkish, Persian, and Japanese, and other languages, of three genders,—the masculine, the feminine, and the neuter.

211. The name of a male thing is of the masculine gender; as, *man, horse.*

212. The name of a feminine thing is of the feminine gender; as, *woman, cow.*

213. The name of an inanimate thing, that is, neither male nor female, as *town, tree, stone,* is said to be of the neuter gender.

214. In English, as well as in Turkish, Persian, and Japanese, the gender of the noun is the same as the sex of the thing which it names; but in most of the Teutonic, Celtic, Sclavonic, and Shemetic tongues, as well as Latin and Greek, and the new speeches which have arisen out of them, many, if not all, of the names of inanimate things are made of the masculine or feminine gender, so that their gender does not answer to the sex of the things which they betoken, but they

take it mostly from their own forms, or the kinds, but not the sex, of the things understood under them.

Thus *regnum*, a kingdom, is of the neuter gender, because it ends in *-um;* and in Greek, λόγος, a word, is masculine, because it ends in *-ος;* and in German even *mädchen*, maiden, is neuter from its ending, *-chen;* and aiteann, furze, is masculine in the south of Ireland, and feminine in the north.

215. The sex of animate things is imputed to inanimate ones by a figure of speech, called personification, which strengthens a language, so that it begets in the mind more lively and graceful notions of the activities and relations of things.

Thus, even in English, a thing of the neuter gender is sometimes designated by a masculine or feminine pronoun; as when we say of the sun, "he rejoices as a giant to run his course;" of a ship, "she was wrecked;" of England, "she has many colonies."

216. In Grammar, the masculine gender is more worthy than the feminine; so that, for a person of unknown or of undefined sex, we may use the pronoun *he;* as, "if any person will not work, neither should *he* eat."

On the same ground, we take for a masculine noun the word *man* for the genus *homo*, male and female; as,

"If any man (in Greek τις) will come after me, let him deny *himself*, and take up *his* cross daily, and follow me."—(Luke ix. 23.)

"Nevertheless, man (Hebrew אָדָם) being in honour abideth not: *he* is like the beasts that perish." (Psa. xlix. 12.)

"Cease ye from man, (Hebrew אָדָם) whose breath is in *his* nostrils," (בְּאַפּוֹ).—(Isaiah ii. 22.)

From inattention to this rule, some often use a plural pronoun instead of a singular one for a person of either sex, and would say, "If any *person*, or any *one*, call, tell *them* I am engaged."

Yet we have the authority of some such construction as this, grounded upon the original Greek, in our version of the Epistle of James ii. 15, 16:

"If a *brother* or *sister* be naked, . . . and one of you say unto *them*, Depart in peace: be *ye* warmed and filled," &c.

So in Latin, (*Jacob's Latin Reader, Fab.* 12, *l.* 4,)

Uterque causam cum perorassent suam.

217. A first person mostly uses a neuter pronoun for a young child or an animal of a sex unknown to him; as, 'the child has fallen and hurt *itself*;' 'there is a pretty lamb: don't frighten *it*;' 'there is a pretty bird or moth: do not kill *it*.'

In German, the noun 'kind,' child, and in Greek παιδίον, child, is of the neuter gender. So in Illyric.

218. In Latin, the names of animals of unknown sex, epicene nouns, are mostly of the gender imputed to nouns of their form, rather than of the neuter gender; as,

passer, a swallow, (masculine); *aquila*, an eagle, (feminine).

219. In many languages there are two words for our word 'man;' one for man, the genus man; and another for man, as distinguished from woman.

	Genus Noun.	Sex Noun.
Latin,	homo.	vir.
Greek,	ἄνθρωπος.	ἀνήρ.
Hebrew,	אָדָם.	אִישׁ.
German,	mensch.	mann.
Kafir,	umntu.	indoda.

220. In language, the sexes of things are distinguished in different modes; as, in English,—

1st. *By different words.*

MAN.

bachelor,	maid.	lord,	lady.
boy,	girl.	man,	woman.
brother,	sister.	master,	mistress.
father,	mother.	nephew,	niece.
friar,	nun.	son,	daughter.
husband,	wife.	uncle,	aunt.
king,	queen.	wizard,	witch.
lad,	lass.	sir,	madam.

Latin, maritus, husband; *uxor,* wife.

QUADRUPEDS AND BIRDS.

buck,	doe.	horse,	mare.
dog,	bitch.	ram,	ewe.
hart,	roe.	stag,	hind.
bull or ox,	cow.	boar,	sow.
cock,	hen.	gander,	goose.
drake,	duck.	sire,	dam.
Latin,	taurus,		vacca.

2nd. *By an ending, such as the ending -ess, (adopted from the French,) for the feminine in English.*

MAN.

abbot,	abbess.	mayor,	mayoress.
baron,	baroness.	patron,	patroness.
benefactor,	benefactress.	peer,	peeress.
count,	countess.	poet,	poetess.
emperor,	empress.	priest,	priestess.
governor,	governess.	prince,	princess.
heir,	heiress.	prophet,	prophetess.
host,	hostess.	shepherd,	shepherdess.
jew,	jewess.	sorcerer.	sorceress.

BRUTES.

lion,	lioness,
tiger,	tigress.

3rd. *By sharpening of the vowel and the ending -en.*

fox (*Germ.* fuchs), fyxen (*Germ.* füxin), vixen.

In Latin, and some other languages, the sex is often betokened by a change of ending; as,

Latin, *servus,* a he-slave; *serva,* a she-slave.
imperator, emperor; *imperatrix,* empress.

Germ., *könig,* king; *könig-in,* queen.

Russian, пастух, shepherd; пастушка, shepherdess.

Coptic, ouro, king; ouro, queen.

Hindoos., *beetaw,* son; . . . . *beetai,* daughter.
dhobee, washerman; *dhobin,* washerwoman.

Arabic, adeem-un, great man; *adeem-at-un,* great woman.

Hebrew, אִישׁ, man; אִשָּׁה, woman.

Coptic, ʃom, father-in-law; ʃome, mother-in-law.
son, brother; sone, sister.

4th. Of the Form (1+1).—*By composition of a noun with another noun, or a pronoun or adjective.*

man-servant, maid-servant. cock-sparrow, hen-sparrow.
male-child, female-child. he-goat, she-goat.

So in *Welsh,* *colommen wrryw* . a male pigeon.
colommen fenyw . a hen pigeon.

Turkish, *er óglân* . . . boy, male child.
kiz óglân . . . . girl, female child.
erkek arslan . . lion, he-lion.
deeshee arslan . lioness, she-lion.

Persian, *sheer-i-nur* . . . lion, he-lion.
sheer-i-madah . lioness, she-lion.

Hindoos. *nur gaoo* . . . bull, he-bullock.
madah gaoo . . cow, she-bullock.

Japanese, wo-iniu, dog, he-dog; *me-iniu,* she-dog, bitch.

So in Mongolian.

221. The English ending *-er* of the noun of the agent, is rightly *-ster* for a female agent.

The ending *-ster* is the same in Dutch, and was *estre* or *ystre* in Anglo-Saxon, in which

sang-ere, meant singing-man.
sang-estre, (Dutch, *zangster,*) singing-woman.
backster, is the feminine of baker.
brewster, ,, ,, brewer.
spinster, ,, ,, spinner.
seamster, ,, ,, seamer, or sewer.
maltster, ,, ,, malter.
huckster, ,, ,, hawker.
tapster, ,, ,, tapper.
whitster, ,, ,, whiter or bleacher of linen.

NUMBER.

222. The number of a noun, is the number of the things which it marks.

223. A noun in a form which marks one thing of its name is said to be of the *singular* number, as *man, book.*

224. A noun in a form which marks two things of their name is of the *dual* number.

225. An English noun in a form which marks more things than one of their name is in the *plural* number.

226. Nouns are made to mark one thing, or two or many things, of their name by different endings or forms; as,

boy, boys; man, men.
musa, musæ; regnum, regna; rex, reges.
λόγος, λόγοι; κριτὴς, κριταὶ.

In English, the plural form of a noun is mostly made from its singular shape by an ending of a hissing clipping (*s*); as,

hat, hats; garden, gardens; house, houses.

227. When the singular shape of the noun ends with a strong clipping, the hissing ending of the plural shape is strong; as,

lip, lips; death, deaths; ruff, ruffs.
hat, hats; brick, bricks; crop, crops.

228. When the singular shape of the noun ends with a weak clipping, the hissing ending of the plural shape is weak; as,

tub, tubs (*tubz*); nod, nods (*nodz*);
love, loves (*luvz*); egg, eggs (*egz*).

229. When the singular shape of a noun ends with a hissing clipping (5), the hissing ending of the plural shape takes a vowel (*e*) before it:

kiss, kisses; lash, lashes;
box, boxes; church, churches.

230. When the last breathsound of the singular shape of

the noun is long, and ends with a strong 2 (*f*), the rough (*f*) clipping and the hissing ending mostly become weak in its plural shape;

knife (neif), knives (neivz); loaf (lǫf), loaves (lǫvz).
life (leif), lives (leivz); wife (weif), wives (weivz).

231. Some English nouns, and many German ones, take their plural form by sound-shifting (a change of vowel-sound with the same clipping); as,

man, men; mouse (mows), mice (meis);
tooth (tuṯ), teeth (tį̇ṯ); goose (gus), geese (gį̇s);
louse (lows), lice (leis); foot (fut), feet (fį̇t).

So, in German, gott, God; götter, Gods.
nacht, night; nächte, nights.
baum, tree; bäume, trees.
floss, float; flösse, floats.

There is some sound-shifting in the formation of plural nouns in the Celtic languages.

Welsh, march, horse; meirch, horses.
bran, crow; brain, crows.
ffordd, road; ffyrdd, roads.

Irish, báṗd, poet; báṗṫ, poets.
ṙṗoċán, brook; ṙṗoċáin, brooks.

We have left to us a few nouns that take their plural form, like the weak nouns of Anglo-Saxon and German, with the ending -**n*:

ox, oxen.
brother, brethren.*
cow, kien, kine.*

More of these weak plural forms linger in Scotland and the west of England; as,

Scotch, shoon (shoen), shoes.
een, eyes.
A.-Sax., eáge, eye; eág-an, (*Scotch* een,) eyes.
Western, housen, houses.
cheesen, cheeses.
Germ., graf, reeve; graf-en, reeves.

* These words are made by sound-shifting, as well as the ending *-en*.

232. In Spanish, Portuguese, and French, the noun takes on a hissing clipping like the English for the plural form. In the Sclavonic tongues it takes sundry endings.

In Turkish, *-ler;* as *at,* horse; *atler,* horses.

In Persian, *-an* or *-ha;* as *goorg,* wolf; *goorgan,* wolves.
bal, wing; *balha,* wings.

233. In the Shemetic languages some nouns take on endings for the plural, and others take their plural form by sound-shiftings.

234. In Japanese there is a singular plural form of the noun made by a repetition of its singular shape, though often with a change of its first clipping:

feeto, man; *feetobeeto,* men.
koonee, kingdom; *kooneegoonee,* kingdoms.

235. The Shemetic languages, such as Hebrew, Arabic, and Maltese, with Greek, Tonga, and possibly Welsh, have a very handy form of the noun and pronoun, called the dual form, for two things of their name:

Hebrew, וְיָדַיִם יְדֵי עֵשָׂו;

but the two-hands are the two-hands of Esau.

These dual forms are most handy for the giving of lively notions of the twofoldnesses of nature and art, and especially of man and other animals; as, the two breasts, arms, shoulders, hands, thumbs, legs, hips, knees, feet, eyes, ears, nostrils, cheeks, temples, jaws, horns, and wings; the feelers of insects and mandibles of birds; the two sexes; the two sides and two ends of geometrical solids; two pages of a leaf; two valves of a shell; two posts of a door or gate; two wheels of an axle; two oars of a boat, and others.

236. In the telling of numerical quantities of things, a singular noun is often given for a plural one; as, three dozen (dozens) of oranges; the pig weighed twelve score (scores); a hundred head (heads) of cattle.

So, in Welsh, 'pymtheg gwraig,' fifteen woman (women); and in Hindoostanee, 'dus ghorut,' ten woman (women).

In Magyar, 'three man,' 'one pair of shoe;' 'these stocking are blue.'

237. Some nouns, for stuff which is not usually known in individualities, are not much known in a plural form; as, butter, dirt, fat, honey, wax; and others, for lots made up of individualities, or individualities made up of matching members, as bowels, goods, snuffers, tongs, are not much known in the singular form.

Some names of single towns and places are of the plural form, as Ἀθῆναι, Cannæ, Wells (in Somerset), Sevenoaks (in Kent).

238. The Plural of Excellence.

In many of the Eastern languages, and some of the Western ones, a person of high rank, or one thought worthy of tokens of high estimation, is designated by a plural noun or pronoun instead of a singular one, and by a pronoun of the third person instead of the second; as, in English,

'Will you (*wilt thou*) sit down?'
'I thank you (*thee*).'

In French, 'Voulez-vous (for *veux*-tu) me faire le faveur?'
'Je vous (*te*) remercie.'

German, 'Wie befinden sie sich?' How do they find themselves? for How dost thou find thyself?—How art thou?

We (I), Victoria, queen of Great Britain, &c.

239. In some languages, as the Bisaya, Hawaii, and often the French, the singular and plural number are off-marked only by articles or pronouns, as the noun is of the same form for both numbers:

Bisaya,	*an tauo,* the man; *an manga tauo,* the men.
French,	*le livre,* the book; *les livres,* the books.
Hawaii,	*ke kanaka,* the man; *na kanaka,* the men.

In Lapponic, by enallage, the plural is sometimes employed for the singular; as, 'heads ache for me,' for 'my head aches.'

CASE.

240. Case is a most weighty and powerful division of Grammar, wielding with great might the Syntax of languages; but although its laws are highly worthy of our search, they are as yet ill understood.

In a disquisition upon case it is needful that we should clearly understand what is meant by the word *case;* and as the laws of case hold mainly upon the noun, we shall seek them more safely with a clear conception of the meaning of the word *noun*.

The weightiness of case may be readily conceived from the large body of rules for the syntax of case in the Latin Grammar.

A substantive or noun, (old French *nom*, Latin *nomen*,) by Murray's and Johnson's definitions, is 'the name of any thing.'

In Welsh it is called *enw,* name; in Hindoostanee, Persian, and Turkish, *eesm,* name; in Russian, имя (*emia*), name; in Japanese, *na,* name: in German and Dutch it is called *nenwort* and *nennwort,* name-word: and in Edward the Sixth's Latin Grammar it is said that

"A noun is the name (*nomen*, ὄνομα) of whatsoever thing, being, or quality we see or discourse of."

Thence we are to conclude that a noun is the name of a thing, but not a thing of the name; and that it is a word, and not a thing.

It may be thought, at first, that it is indifferent whether we take a noun to be the *name* of a thing, or the thing known under it; but such a confusion of notions would greatly baffle us in our search into the nature of case.

241. Having learnt what we are to understand by the word 'noun,' we have to find the now received or the true meaning of the word 'case,' which is not of easy discovery.

As it is needful to know whether a noun is a word, or else the thing known by it, so the first question on case is, whether it is an accident of the noun, or else of the thing named by it, or of both of them.

The following definitions of case, from different Grammars, will show that it still needs elucidation.

They are not given to show that grammarians have written bad definitions of case, but that they are not yet of one mind as to the nature of it.

(1) King Edward the Sixth's Latin Grammar:

"Nouns have six cases (*casus*, a falling,) in each number.

"A noun in the nominative case (*casus rectus*, πτῶσις ὀρθή,) was considered by the ancient grammarians as a line perpendicular; and in the other cases (*casus obliqui*) as gradually declining or falling from the perpendicular.

"To decline a noun is to make it pass through these cases or fallings."

Now it does not seem so likely that the name case was first bestowed to betoken the falling away of a noun from its first form, the nominative one, since it is not so clear in what the ablative form 'labore' is fallen farther from 'labor' than is the genitive 'laboris,' or in what the accusative 'pedes' is fallen farther off from 'pes' than the dative 'pedibus;' or why the ablative 'pedibus' is fallen wider from 'pes' than the dative 'pedibus,' when 'pedibus' and 'pedibus' are of the same form.

(2) Flower's English Grammar:

"Case is the different termination or ending of a noun, and is used to show in what relation *words* stand to each other."

(3) Bosworth's Anglo-Saxon Grammar:

"A case is a change in the termination of *a noun*, &c. to express *their* relation to the words with which they are connected in the sentence."

(4) O'Donovan's Irish Grammar:

"By case is understood a certain change in the form (generally in the termination) of a *noun* to denote relation."

(5) Bromsgrove Greek Grammar:

"The cases are distinguished by their endings."

(6) Heard's Russian Grammar:

"The declension of substantives by case is nothing but an expression of the relation which one OBJECT bears to another, marked by some variation of the final letters of the word itself."

(7) Vieyra's Portuguese Grammar:

"The Portuguese nouns have no variation of cases."

(8) M'Culloch's English Grammar:

"As the only relation of nouns which is expressed in English by a change of termination is that of ownership or possession, there are, strictly speaking, only *two* cases, *i. e.* nominative and possessive."

(9) Jones's Persian:

"The Persian substantives, like ours, have but one variation of case. "The other cases are expressed, for the most part, as in our language, by particles placed before the nominatives."

(10) David's Turkish:

"Les Turcs ont six cas."

(11) Yates' Hindustani:

"The cases are eight: the nominative, genitive or possessive, instrumental, dative, objective or accusative, the ablative, the locative, and the vocative."

(12) Jones's Arabic, in his Hindustani Grammar:

"Nothing can be more easy than the declension of Arabic nouns, there being only three cases."

242. From the foregoing definitions we must understand that the case of a noun is some one out of sundry of its case-forms, and that it takes its sundry case-forms with different endings; and therefore that there is nothing out of a noun,—such as a preposition or other word,—that can make its case, and that a noun has no more cases than it has case-forms; and so that case is to be understood of words only and not of things, inasmuch as a noun has been shown to be only a word and not a thing.

Now the English noun has only two case-forms, the nominative and possessive, and therefore, as we are told by definition 8, it has only two cases; yet Murray's Grammar says, "English substantives have three cases, the nominative, possessive, and objective;" and it defines the objective case as one that "expresses the object of an action or of a relation." Murray tells us that he is aware the idea of case has a reference to the termination of the *noun*, and that he had "long doubted the propriety of assigning to English substantives an objective case;" and yet, as he could not conceive that under

such an expression as 'the bay horse kicked the white horse,' both words 'horse' were in the nominative case, barely since they were in the same form, so he was driven to allow, against the received definitions of case, that case was not wholly in the form of the noun.

The Hindoostanee Grammar reckons the cases to be eight, and yet tells us the dative is always the same as the nominative; so that if cases be only sundry forms of the noun, then the forms which are called the Hindoostanee dative and nominative cases are one, and the language has only seven cases.

Then Lennie's Grammar gives case as "the relation one *noun* bears to another, or a verb or preposition," and tells us there are three cases, the nominative, possessive, and objective; and that the objective denotes the OBJECT upon which an active verb or a preposition terminates.

Now there is reason to think, that when this definition and some fore-given ones tell us that case is the relation which one NOUN bears to another, or is a form of the *noun* for the showing of its relation to any other, they mean, after all, that case is the relation or the token of the relation of a *thing*, and not of a *noun*, to another; for we have seen that a noun is not a thing itself, but only its name, and therefore only a word; and the relation of a word to another cannot be any thing more than its relation to it in its order in the sentence, or its length or loudness, or some other accident or quality of a word; and yet it is clear that this is not the relation which the definitions mean.

Thence Heard's Russian Grammar tells us that declension is "an expression of the relation which one *object* bears to another," marked by some variation of the final letters of the word itself.

But if case be the expression of the relations of *things* only as they are betokened by endings of nouns, then the English has only two cases, and Murray and other grammarians are wrong while they hold that it has three; and if case be the expression of the relations of *things* by any case-tokens whatever, then English has as many cases as Latin, or Hungarian or any other language, since we tell with our nouns and case-tokens all the relations of things which are marked by the case-endings of other tongues.

If case be the relation of one thing to another, then, as

long as a noun is the name of a thing in the same relation to another, the noun must be in the same case; or otherwise the name of a thing may shift its case, while the thing itself does not shift its relation; so that case is not a true token of the relation of a thing: and yet, under both of the expressions, 'I have lost the pin's head,' and 'I have lost the head of the pin,' the pin bears the same relation to its head, though in the first, pin would be in Mr. Murray's possessive case, and in the other in the objective case.

Richards' Welsh Grammar:

"As to cases, there is but one termination throughout the singular number, and another in the plural; so that they* are only distinguished by prepositions set before them, or in their construction."

Yeates' Hebrew Grammar:

"The cases of nouns are not distinguished, as in Latin and Greek, by terminations, but frequently by prefixes.

"Strictly speaking, there is no genitive case in Hebrew."

But if cases be forms of nouns, then Mr. Yeates must be understood to say that forms of nouns are frequently distinguished by prefixes; *i.e.*, the forms of nouns which do not vary in form, are distinguished by what is not of their forms, which is unintelligible.

This seems to be the plight of case as grammarians now understand it; and yet among all the clashings of their definitions we find some truth, and in all these confused outlines of case we catch glimpses of true forms.

Case, it seems allowed, betokens the relations of *nouns*, which we see must mean *things*; and Mr. Yeates confesses that there must exist in Hebrew some contrivance to convey an idea of the same logical relation of words (*things*) which in Western languages is expressed by the genitive case; and it will be found that there are, in all other languages, contrivances to tell all the logical relations of things which are betokened by the case-forms of words in Latin, or Greek, or Hungarian.

There is reason to believe, that the first grammatical meaning of 'casus' was the colloquial meaning of 'case' in English,—the logical plight of any thing, or its logical relation

* If the word *they* means cases, and cases are forms of nouns, then we are told that the forms of nouns are distinguished by prepositions set before them, the meaning of which is not very clear.

to other things, or to circumstances affecting it, or what befalls a thing. 'Casus,' in Latin, meant a plight or case, or accident.

" . . . . nemo dolorem
Fingit in hoc *casu*."—*Juvenal*, Sat. 13.

" Et quod in hujusmodi *casu* accidit, periti ignaris parebant."
Quint. Curt., lib. 4.

" Quove *casu* extinctus est ignaris."—*Quint. Curt.*, lib. 6.

Cado, the root of 'casus,' means to fall, or to happen or fall out, to befall,—like our word 'fall,' the German 'fallen,' and the Dutch vallen;— as, 'if *fell* upon a day,' 'lest some evil befall him,' 'it fell out otherwise:' and therefore the verbal noun, 'casus,' means a plight or case, like the German 'fall' in the expression 'in dem falle,' in that case.

So in Arabic, Persian, and Hindoostanee grammar, a case, called hal or halat, from the verb hala, 'to come or happen,' means 'a logical plight or case of a thing.'

Hindoostanee: 'Hur kowee apnee (hal) sai wakif hai,'
'Every one is aware of his case.'

Persian: 'Rōz deegur haman (hal) wujood girift,
'On another day the same case, or circumstance, took place.'

Thence it seems likely that *case*, which most of our grammarians bind to the noun (the name of a thing), was at first understood as the case or plight of the thing known under the name, or as the logical relation of things to other things or their activities; and that the name *case*, at last, went over from things to the case-forms of their names, inasmuch as the case-forms were the tokens of the cases; as a writing of the case of a man at law with another is called 'his case.'

But whether case meant at first the case of a thing or the form of its name, still, as it will be found, and has been allowed, that the cases of nouns (word-cases) are tokens of the logical relations of things (thing-cases); and as the thing wields its case-token, while the case-token does not wield the thing; so it is clear that the understanding of word-case must come from that of thing-case.

Some may think it indifferent whether we take cases as the cases of nouns, or of the things named under them; but in seeking the laws or nature of case through sundry languages, we soon find that such an opinion is wrong. There is as

much need of the distinguishing of the case of a thing from the case-form of its name, as there is for a discrimination of an original straight line in perspective from its representative in the outline. All that is true of original straight lines is not true of their representatives in the draught, for while two original straight lines may be parallel, their representatives may rightly approach each other; and so, while the logical relations of things must be as many in England as in Russia or Hungary, the case-forms of their names may be fewer in English than in Russian, and fewer in Russian than in Magyar.

We must therefore discriminate between the cases, or plights, or relations of things, and the case-forms or case-tokens of their names; and we shall need sundry names for them. We might call the logical relations of things 'cases,' or 'plights,' or 'thing-cases,' or 'natural-cases;' and we might call the relation-forms, or tokens of their names, 'case-forms,' or 'name-cases,' or 'speech-cases,' or 'case-tokens,' or 'case-wordings.'

Now a man may have as many relations to a tree, or a house, or a fire, or its activities, or a thing may be conceived in as many relations to other things or their activities, in England, as in Russia or China, or in any other land; and inasmuch as all nations can tell, by breathsounds, or case-tokens in or with the nouns of their languages, any of such relations of things, so far any one language may have as many speech-cases, or at least case-tokens, as another.

It is true some languages have fewer case-forms or case-endings of nouns (in German *fallendungen*) than others, as the English has less than the Latin, and the Latin than the Finnic tongues; but what they want in case-forms or case-endings, they make up with case-tokens of other kinds, such as prepositions or postpositions, or such as the *kasra*, the token of the genitive case, in Persian, or such as the allocation of the noun, as that of the accusative case, in English. And the Latin needs case-tokens besides its case-forms almost if not quite as much as the English; for the relations of the man to the tree, under the sentences 'vir in arbore est,' and 'vir longè ab arbore est,' are shown, not by the case-form *arbore*, which is the same in both of the sentences, but by the prepositions *in* and *ab*.

Upon all these things we may conclude that it may be well to call the logical cases or relations of things 'cases,' and all

the kinds of speech-tokens of those cases or relations 'case-tokenings,' reserving the name 'case-forms,' or 'case-endings,' to case-tokenings in the noun, while case-tokenings in general are the case-tokens either in the nouns, as endings, or with the nouns, as prepositions, affixes, and others.

Now while it may be believed that a clear insight into the case-tokenings of speech should be sought through that of the natural cases of things, it may be thought that the gathering and comparing of all the logical relations of things, taking in all their relations of place, space, direction, size, hardness, time, motion, rest, cause and effect, agency and patiency, and all other qualities, accidents, and activities, would be an endless task, inasmuch as they would be found to be almost innumerable.

The species of animals, and vegetables and minerals, are almost innumerable, and yet the mind has made it possible, if not easy, to know them and comprehend their natures and qualities by a classing of them after their likenesses and differences; and as the logical cases or relations of things have been the subjects of thought and speech to millions upon millions of men, even to all generations of them from the creation till now, it is worth while to inquire whether the mind of man has classed them by any laws of their likenesses and differences, and whether the case-tokenings of speech show any thing of such laws.

243. Now in Latin, a thing with an activity from it, and a thing with the quality of another rated from its own, are both classed under the same case-tokening:

'Vir venit ab *urbe*,' (ablative),
'Argentum vilius *auro*,' (ablative).

This may be thought accidental. Let us look at the *Greek*: it is so there:

" ἀπ' Ἀθηνῶν," (genitive),
'*from* Athens.'

" σοφώτερος τοῦ διδασκάλου," (genitive),
'wiser than (from) the teacher.'

It is so in Romaunt:

" Pan de Dio es loqual deisende *del* cel," (preposition *de*)
'The bread of God is that which descends *from* heaven.'

" Sies tu maior *del* nostre paire Abraam?" (preposition *de*)
'Art thou greater than (from) our father Abraham?'

It is so in Italian, Spanish, Portuguese, and French, in one of two modes of rating the quality of one thing by another:

"Contenersi *di* ridere," (preposition *di*).
'To refrain from laughing.'

"Più ricco *di* quést' uomo," (preposition *di*).
'Richer than (from) this man.'

Spanish:

"He venido *de* mi casa," (preposition *de*).
'I am come from my house, from home.'

"Es mas discréto *de* lo que parece," (preposition *de*).
'He is wiscr than (from) what appears.'

Portuguese:

"Que parecêo salir *do* mar profundo," (preposition *de, d'o*).
'Which seemed to rise from the deep sea.'

"Hé mais prudênte *do* que paréce," (preposition *de, d'o*).
'He is wiser than (from) what appears.'

French:

"Il vînt *de* Paris," (preposition *de*).
'He came *from* Paris.'

"Plus *d'*une chose," (preposition *de*).
'More than (from) one thing.'

The same two cases are betokened by the same case-tokens in *Romaic:*

"(ἀπὸ) τὴν Γαλλίαν," (preposition ἀπὸ).
'from France.'

"ἡ Γερμανία εἶναι μεγαλητέρα (ἀπὸ) τὴν Γαλλίαν," (prep. ἀπὸ).
'Germany is larger than (from) France.'
(See *Julius David's Modern Greek Grammar*).

In Albanian the preposition γκὰ means 'from.'
(See *Xylander's Albanian Speech*).

"ἐ ″ρούμε πούρμε (γκὰ) Γαλιλαία βίντε πὰς τὶγ ε δε (γκὰ) Γουδαία."—(Mark iii. 7.)

'A great multitude *from* Galilee followed him, and from Judea.'

"πὸ μὲ`ι βορελε ντὲ μπρετερὶ τὲ κιέλβετ ἔ″στε με ι μὰδ (γκὰ) ἀι."

'He that is least in the kingdom of heaven is greater than (from) he.'

The increase of examples of this coincidence makes it less likely that it is an accidental one.

It is true that in some languages, Latin and others, there are two modes of rating the quality of one thing from that of another. One of them is the mode which we are tracing,—that in which the thing with the quality of another rated from it, has the same case-tokens as a thing with an activity from it,—and the other mode is the conjunctive mode of two subjects, in which the noun of the thing with the quality rated from it, follows a conjunction in the nominative case.

1st mode. Argentum vilius [auro].

2d mode. Argentum vilius quàm [aurum].

So in Welsh the form is, 'She is fairer *not*, or *nor*, her sister;' *i. e.*, shê, *not* her sister, is fairer.

The latter mode may be dismissed for a short time, while we are tracing the first through other languages. The first, as well as the latter, may be taken for the ends of induction in the discovery of the laws of the classification of cases.

In Anglo-Saxon, through the fewness of its case-forms, the noun of a thing with a motion from it, is put in the dative case-form:

"Đá comon þa men of (þrym mægðum) Germanie,"—(dative case).

'Then men came *from* three tribes of Germany.'

"Ge synd beteran (manigum spearwum),"—(dative case).

'Ye are better than (from) many sparrows.'

Gothic:

"Fram (attin) nisanditha vas,"—(dative case).

'Was sent *from* the father.'

"(Managain sparwam) batizans sigus gus,"—(dative case).

'Ye are better than (from) many sparrows.'

In Icelandic, *fra*, from, governs the dative case, or a motion from a thing is marked by a noun in the dative case:

"Frà (hverjum manni),"—(dative case).

'From any man.'

"Words which define or strengthen comparatives are put in the dative; *e. g.*,

"(Hverjum manni) hærri."

'Taller than (from) any man.'—*Rask's Norse Grammar.*

In modern Irish the usual mode of rating the quality of a thing from that of another is the conjunctive form,—'argentum vilius quàm aurum;' but we find from O'Donovan's *Irish Grammar*, that in the old Irish and Gaelic the form 'argentum vilius auro' is found. Now the Irish preposition for 'from' takes the dative or ablative case, and Mr. O'Donovan tells us that "when the noun following this comparison" (that of the form 'argentum vilius auro') "is in the feminine gender, it is always in the dative or ablative;" and that "ɣilıcep ɣéıɾ, 'whiter *than* the swan,' is of the same construction as *candidior cycno*;" or that the name of a thing with a motion from it, and that of a thing with the quality of another rated from it, have the same case-tokens.

The same coincidence of case-tokens happens in the Sclavonic tongues, Russian, Bohemian, and Wallachian.

'ịz (Russiị),' genitive; 'from Russia.'

' (prikrasiaya lịlăị),' genitive; 'fairer than (from) the lily.'

In Bohemian, 'z' out of, with a motion from, and 'od,' from, govern the genitive case;

'od lesa,' from the wood.
'od vlice,' from the street.

And Wenzel Pol, in his *Böhmische Sprachkunst*, says, "Den comparatives wird zwar gemeiniglich *nezli* nachgesetzet, als 'Etnost gest wazenegssi *nezli* zlato;' 'Tugend ist über gold: doch kan auch solch *nezli* ausgelassen;' und der genitivus nachgesetzet werden, als 'Gest vcinegssi mne,' er ist gelehrter als ich."

Commonly, indeed, 'nezli' is set after genitives, as 'Etnost,' &c., 'Virtue is above gold;' but yet the *nezli* may be left out, and the genitive put on, as 'Gest,' &c., 'He is more learned of (from) me.'

In Illyric *od* means from, and governs the genitive case-form; as, '(od) brâta,' from the brother; but 'vecì (od) brâta,' means 'greater from (than) the brother.'

In Bulgarian *ot* is from, and

'as íḍu (ot) doma—(ot) grad-ut,' (preposition *ot*,) means 'I come *from* the house—*from* the town;' but

'pó-jak (ot) pêsùcivi-jùt kámùk,' means 'harder from (than) the sandstone,' (preposition *ot*).

In Wallachian [де] *de*, means from; as, 'de a kasĕ,' from a house.

'The fox is more cunning than the dog,' is

чел вулпе есте маі віклеан [де-кжт] чел кжне.

"Çel vulpe este mai viklean [de keit] çel keine."

'The fox is more cunning *from how* (from how much) the dog.'

Here, although the sameness of case-token holds in de-keit,' 'the dog' is in the nominative case, and therefore we have a key to the English form, 'the fox is more cunning *than* the dog.'—(See *Blazewicz Grammatik der Dacoromanischen Sprache.*)

These coincidences which we are gathering of case-tokens, are already enough to make us mistrust that they happen from bare chance; but we can find more of them,—

In Turkish, the preposition 'den,' means 'from,' and is the token of the ablative case.

'suden,' from water;

but *David's Grammaire Turke* says, "Le comparatif est quelquefois formé en mettant à l'ablatif le nom ou le pronom qu'on compare:"

'*anden yegdĕr*,' better (from) him.

In the language of the Lazen, *sa* is the ending of the fromness case-form, called by Rosen the motative; and the sentence, 'this stone is harder than that stone,' is

'Ham qua (THIS STONE), heem quasa (*from that stone*), da bgí one (*it is harder.*)

So in Persian:

"*Ma(az) mushrik bur āmud.*"

'The moon arose (from) the east,' (preposition *az*).

"*Roshuntur (az) rookh-i-rōz.*"

'Fairer (from) than the face of day,' (preposition *az*).

In Hindoostanee:

"*Ghōrai (sai) ooturkur.*"

'Alighting (from) his horse,' (postposition *sai*).

"*Nādān dōst (sai) dānā dŏŏshmun bhulā hāi.*"

'A wise foe is better from (than) an indiscreet friend.'

Mr. Anderson, in his *Rudiments of Tamul Grammar*, says, "The ablative denotes locality, and serves also to denote *motus à loco.*"

By a figurative extension of the latter sense, the ablative serves to form the degrees of comparison; as, 'this is greater than that,' 'greater *from* that.'

In Khoordish:

"U b,stína ex vvan."

'Take from them,' (*ex*, from).

"Jèk ex tà amíntera."

'One more faithful from (than) thee,' (*ex*, from.)

Mandshoo language:

In Mandshoo the case-ending for the ablative case, or for a thing with a motion from it, is 'çi,' as [but çi] *from* the house; and 'lower than the high house,' is 'dergi [but çi] fusikhon,' *i.e.* lower *from* the high house.

Schmidt, in his Grammar of the Mongolian language, says, "Der vergrössernde comparative wird theils durch vorsetzung des adverbums *mehr* gebildet, theils durch den ablative des zum vergleich gewählten hauptworts und dessen postposition (*atsa*) *von, aus,* welche in comparations falle den sinn des Deutschen *als* annimmt;" *i.e.*, the increased comparative is sometimes formed by the forsetting of the adverb *more*, and sometimes by the ablative of the noun chosen for the comparison and the postposition (*atsa*) from, out; which, in the case of comparison, takes the meaning of the German *als*.

In the Shemetic languages we find a like coincidence of case-tokens:

Hebrew:

וְאֵר יַעֲלֶה [מִן] הָאָרֶץ, (preposition מִן, from)

'And a vapour arose *from* the earth.'

מִתּוֹק [מִן] דְּבַשׁ, (preposition מִ, same as מִן with the ן out before a palate-letter.)

'Sweeter (from) than honey.'

Arabic :

"*Kāna Eensān arsila*(*min*) *Allah,*" (prepos. *min,* from).

'There was a man sent (from) God.'—(John i. 6.)

"*Mā āladzee eehlā*(*min*) *ālusal,*" (prepos. *min,* from).

'What is sweeter (from) than honey.'—(Judges xiv. 18.)

Syriac :

In Syriac, also, the preposition *from* is used for *than;* and 'sharper than a two-edged sword,' is 'sharper *from* a two-edged sword.'

Maltese :

In Maltese the preposition 'from' is 'myn;' as, ("myn) dân jygi," 'it comes *from* this.'

Then Vassalli, in his *Grammatica della Lingua Maltese,* says, "L'addiettivo, che può diventar comparativo nella suà qualità maggiore o minore, si construsce allora colle particelle 'fost' o 'myn.'"

"Aktar ahmar (myn) nâr."

'Redder from (than) fire.'

In Coptic, *isjen* means from; and *isje* is used for than; 'tahelpis (isjen) eiouemghi nte tamau.' 'My hope *from* my mother's breasts.'

"Nanòus gar eji ehoua (isji) elokh."

'For (it is) better to marry (than) from to burn.'

In Greenlandish the thing from which the quality of another is off-rated, is taken in the ablative or fromness case; *tugto,* reindeer; (*tugtumit*) from the reindeer.

"Nano (tugtumit) angivok."

'The bear is great (from) the reindeer;'

or, as Herr Kleinsmidt analyzes it, "Der bär is vom rennthier (ausgegangen) gross;" *d. h.* 'grösser als ein rennthier.'

Armenian :

In Armenian the case-token for a thing with an activity from it, is that of the ablative case; as,

"E tsaee kooeeheedoots-g-ee banits," (ablative case).

'*From* evil thoughts and words.'

"Myeŏn markaraits," (ablative case).

'Greater from (than) the prophets.'

(See *Father Paschal Aucher's Grammar, Armenian and English.*)

The *Finnic* languages:

The Finnic languages are, the Finnic itself, the Lapponic, the Madjar, or Magyar or Hungarian, the Cheremissian, the Esthonian, and the Syrjæna, the language of a tribe who dwell by the rivers Witshedga and Wim, and others.

The case-endings of these languages, no less than ten, twelve, or fourteen, are most exact and complete as tokens of the logical relations of things.

Hungarian or *Magyar*, and *Finnic:*

In Hungarian the case-ending for the ablative is **stol*, and sometimes *-val;* and "comparativi Hungarorum construuntur cum substantivis quibus suffixum præpositionale 'val,' 'vel' copulatum est."

Yet I think the Magyars now often, if not mostly, take for comparison of qualities the form 'argentum vilius quàm aurum.' In that form quàm is represented by *mint*, of which I know not the formation; and the noun of the thing from which the quality is rated is sometimes put in the nominative case-form, and at others in the associative.

So in Esthonian, a noun of a thing with an activity from it takes the case-ending **st*, and 'My wife is two years younger than I,' is

"Mo peiginees on kaks aastat norem (minnust)," (ablative of minna.)

'My wife is two years younger (from) me.'

(See *Affinitas Linguæ Hungaricæ cum Linguis Finnicæ originis demonstrata, auctore Samuele Gyarmathi.*)

In Cheremissian:

'Shimbel-gits,' means '*from* the brother;' and

'Shimbel-gits kogo,' 'greater from (than) the brother.'

In Lapponic, again, the case-ending for a noun of a thing with an activity from it is 'est,' that of the ablative; and 'The crow is blacker than the swan,' is

"Garanes le tiappetub (miuktiest)," (ablative case).

'The crow is blacker from (than) the swan.'

(*Grammatica Lapponica, by Peter Fiellström*).

So in the Syrjæna tongue,

(See *Lingua Syrjæna, by M. A. Castren*),

The case-ending for the noun of a thing with a motion

from it is mostly **ys*, that of what Mr. Castren calls the relative case, as *ju-ys*, 'from the river;' and 'Whatsoever is greater than this cometh of evil,' is

'Myizé vyyti (ta-ys),' &c.
'Whatsoever is greater (from) this,' &c.

In Japanese, the suffix *yori, yoriwa* means 'from.'
"Miyako yori koodaroo," 'I come from the court.'
"Fito yori," 'from the man.'

And M. Abel Remusat, in his *Elémens de la Grammaire Japanoise*, says, "On forme le comparatif en plaçant l'adverbe *nawo* devant l'adjectif au positif, et le particule *yomi*, ou *yorimo*, ou *yoriwa*, (from,) devant la chose comparée."

In the Malay language, *darri pada* is 'from,' or the token of fromness; and 'from God,' in the sentence "there was a man sent from God," is "darri pada Allah;" while 'two are better than one,' is "bayikla doowa darri pada sawatu."

In Maori, "Wakaorang a matou *i te* kino," is
'Deliver us *from the* evil.'—(Matt. vi. 13.)

And "Ehara oti te oranga, i te mea rahi *i te* kai,"
'Is not the life more from (than) meat.'—
(Matt. vi. 25.)

In the Kafir language the thing from which a quality of another is rated, is taken in the same case as it is with a motion from it. Mr. Appleyard calls it the dative case; but then he says elsewhere, that the dative forms include "the usual significations of *to, in, into, on, at,* FROM," &c.

244. We see, then, that nation after nation of men have marked the case of a thing with an activity from it, and a thing with the quality of another rated from its own, with the same case-tokens, and therefore have classed the two cases together,—a token that the minds of men have done much towards the classing of the logical relations of things by some laws, so that we may take heart in the searching after them.

It may be answered, that there is not in English any such coincidence of case-tokens as those which we have been gathering, since we say 'snow is whiter than linen,' an expres-

sion in which 'linen,' instead of having any token of the case of 'fromness,' is in the nominative case, as is 'aurum' in the form, 'argentum vilius quàm aurum.'

Now we have a clue to this form in the Wallachian language in the foregiven expression:

"çel vulpe este mai viklean (*de keit*) çel keine,"
'the fox is more cunning than the wolf;'

for *de* means 'from,' and *keit* 'how,' 'how much,' 'what;' and therefore *de keit* means 'from how much,' 'from how,' 'from what;'

And 'mai viklean *dekeit* çel keine,' is
more cunning, 'from how,' or 'from how much,' or
'from what' the dog (is);

so that the token of fromness is in '*dekeit*,' though it is not in the noun 'keine.'

Now we learn from the Anglo-Saxon (see 'þon,' in Bosworth's *Anglo-Saxon Dictionary*), that (þón) our word 'than' is used chiefly in adverbial expressions for 'þám,' which is the fromness case-form of 'se,' and means 'from that;' so that 'Ge synt selran (þonne) manega spearwan,' (Matt. x. 31.) is 'Ye are better *from that* (which) many sparrows (are);' *i. e.*, ye are better, rating the quality good from what sparrows are, so that the token of fromness, although it is not in 'spearwan,' is in 'þonne;' and Mr. Bosworth says, in his *Anglo-Saxon Grammar*, that "when the words 'þonne,' 'þænne,' or 'þe,' are omitted after a comparative, the following word is put in the genitive or dative case," the fromness case-form; or, that when there is no pronoun upon which the law (if there be such a law) can hold, it holds on the noun. Hence we may deduce a resolution of the Latin form, 'argentum vilius quàm aurum,' which seems to be elliptic for

"argentum vilius (ab eâ ad) *quam* aurum vile est."
'silver is viler, rating from that quality to which gold is vile.'

So in the Basque language we find
"Ez jaatoc i-r-e zaldija (baño) lodiric;"
'No horse is fatter (than) yours.'

In Zetlandish, 'more than' is 'mour az;' and
in the German, "listiger (als) der hund,"
'more cunning (than) the dog;' and
in Greek, 'σεμνότερον ἢ ἀρετή.'

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The words 'baño,' and 'als,' and 'ἤ,' may have a like origin, from a pronoun, as our word 'than,' and may etymologically have the case-token of fromness. But this wants further inquiry.

245. It is true there is a form of comparison in which the noun of the thing from which the quality is rated is governed by a word of the meaning of our word 'over,' or 'beyond,' and therefore may have no case-token of 'fromness;' but in that form the adjective is mostly in the positive, and not the comparative degree. It is thus:

'Snow is white above, *or* over *or* beyond, linen.'

Latin. "Scelere ante alios immanior omnes."

Æneid, lib. i. 347.

'Præter cæteras altior.'

In Luke xvi. 8. we have φρονιμώτεροι ὑπὲρ υἱοὺς τοῦ φωτός.

So in Bisaya, "I am older than Peter," is

'Tigurang aco cañ Pedro,'

'I am old (in comparison) with Peter.'

This form is sometimes found in Armenian and Chinese; as in the Chinese,

"Mŭ hián (hu) yán, mŭ hiàn (hu) wei;'

'Nothing is clear over the hidden; nothing open over the concealed.'

'Nothing is clearer than what is hidden; nothing more open than what is concealed.'

246. Having these tokens,—of what, indeed, we had reason to believe without them,—that mankind have classed by some laws of differences and likenesses the logical relations of things, our next business will be to learn into how many and what classes they have been disposed by mankind at large, or by different nations, or by those nations who have classed them with the most skill.

247. Don Pablo Pedro de Astarloa, who wrote an *Apologia de la Lengua Bascongada*, 'Apology for the Basque Language,'—a language which is highly worthy of our admiration, if not of all his praise,—seems one of the first grammarians who ever thought of the classing of the natural cases, and says, upon the grounds of much keen reasoning, that "there

are four primary, and four secondary relations of noun to noun, (thing to thing)." That the four primary relations are those of agent, patient, recipient, and principal; and the four secondary relations are those of material, final, instrumental, and efficient.

Mr. de Astarloa seems to mean, by his eight relations, those of the following sentences:

The *boy* (agent) struck the *ball,* (patient).
The man went into the *house,* (recipient).
The man went from the *house,* (principal)?
The chain is made of *gold,* (*material*).
He laboured for *wealth,* (final).
He struck him with a *stick,* (*instrumental*).
He died from the *blow,* (*efficient*).

248. Mr. De Astarloa does not reckon among his relations of things (cases) those which we call the nominative and vocative cases, as they are not relations of the kinds of which he speaks. The nominative case is not the relation of one thing to another thing under speech, but it is the relation of a thing to the speech it is under: it is the subject of the speech in which it is taken. Now any one of the things under speech, whatever may be its relation to the others of them, may be taken as the subject of speech, and therefore may be taken into the nominative case with its other case, though not the case-form of its noun, left as it was. Thus, under the sentences,

'The groom rides the horse,' and
'The horse is ridden by the groom,'

the relations of the groom (agent) and horse (patient) are the same; and yet in the former the groom is the subject of speech (in the nominative case), and in the latter the horse is the subject of speech (and in the nominative case); so that the nominative case is a king-case, taking the place of any natural case. And when a thing under speech is brought into it, its noun casts off the tokens of its thing-case, and the speech makes amends for them by the giving of case-tokens to other nouns of the speech, or by some other change of wording. Under the sentence,

'Cæsar duxit cohortem,'

Cæsar is agent; but the noun Cæsar has no case-token, while

the noun 'cohortem' has the case-token of the patient; but under the sentence,

'Cohors ducta est à Cæsare,'

'cohors' has cast off its token of patiency, and 'Cæsare' has taken that of the instrument.

249. The vocative case is another relation of a thing to the speech.

250. Mr. De Astarloa's eight relations, with the speech relations, the nominative and vocative cases, would make ten cases.

251. In the classing of the logical relations of things, we may readily conceive that some nations may have classed two or more together upon too slight likenesses, and so may have too few classes of them; or may have classed them asunder upon too slight differences, and so may have more classes of them than are needful.

252. The Latin and Greek would show too few classes if we were to reckon them by the case-endings, since in Greek the relation of place and instrument are set in one class under the dative case-form, and in Latin the relations of instrument, place, and fromness are ranked under the ablative form of the noun; but if we begin to look over the languages of the world to find those in which the relations of things may seem classed with the greatest skill under case-endings, we shall find worthy of our attention a cluster of tongues which we may call the Finnic, or the languages of the Finnic tribes.

253. The Finnic tribes are, the Finns and Lapps, and the Magyars of Hungary;

The tribe by the river Iser, and that of Eastland, and of Livonia in the circle of Riga, and in Coorland;

The Tsheremisses or Cheremisses, on the left side of the Volga, the Mordwiners of Orenburg;

The Permians and the Syrjaners, both dwelling on the rivers Witshedga and Wim;

The Woguls of Siberia, and the Ostiaks of the lower Irtysh and lower Ob.

In the *Grammatica Lapponica* of Peter Fiellström there are reckoned nine case-forms, but in Gyarmathi's *Affinitas Linguæ Hungaricæ cum Linguis Finnicæ originis*, he gives the names of thirteen case-forms in the Lapponic and Hungarian.

		Lapponic. Case endings.	Hungarian. Case endings.	Relations.
1	Nominative	*	*	vir, a man.
	Vocative	*	*	o vir, o man.
2	Genitive	en	é	viri, of a man.
3	Accusative	eb	at	virum, a man.
4	Penetrative	i	ba, be	in virum, into a man.
5	Nuncupative	an	ra, re	usque ad virum, end of motion.
6	Dative	i	nak	viro, to a man.
7	Locative	en	-ban, -ben	in viro, in a man.
8	Ablative	est	böl, böl	a viro, from a man.
9	Mediative	in	val, vel	viro, with a man.
10	Descriptive	lai	ent	secundum virum, case of parallel motion.
11	Negative	atla	atlan	(as shoeless).
12	Factive	en	va, ve.	

254. In the *Lingua Syrjæna* we find sixteen case-endings or postpositions or case-forms.

1	Nominative, mort.	*	vir, a man.
2	Vocative	*	o vir, o man.
3	Genitive	*	viri, of a man.
4	Accusative	äs	virum, a man.
5	Illative	ä	in virum, into a man.
6	Terminative	edzj	usque ad virum, up to but not into a man.
7	Allative	länj	adversus virum, against or towards a man.
8	Consecutive	la	pro viro, for a man.
9	Adessive	län	viro est amicus, (the dative of a noun).
10	Dative	ly	viro locutus est, (the dative of an action).
11	Inessive	yn	in viro, in a man.

12 Elative	ys	e viro, out of a man.
13 Ablative	lys / sänj	a viro, from a man.
14 Instrumentive	än, ön	cum viro, with a man.
15 Prosecutive	äd	secundum virum, (case of parallel motion).
16 Caritive	äg, ägja	manless.

255. In the Finnic language we find fifteen case-forms, or postpositions. See *Finsk Språklära,* by Gustaf Erik Euren, Abo. 1849.

	Singular.	Plural.		Singular.	Plural.
1 Nominative	-t.		8 Ablative	-lta, ltä.	-ilta, -iltä.
2 Infinitive	-ta, tä.	-ita, itä.	9 Allative	-lle.	-ille.
3 Genitive	-n.	-iten, -ten.	10 Abessive	-tta, -ttä.	-itta, ittä.
4 Inessive	-ssa, ssä.	-issa, issä.	11 Prolative	-tse.	-itse.
5 Elative	-sta, stä.	-ista, istä.	12 Translative,	-ksi.	-iksi.
6 Illative	-h-n.	-ih, -in.	13 Essive	-na, -nä.	-ina, -inä.
7 Adessive	-lla, llä.	-illa, -illä.	14 Comitative,	-ne.	-ine.
			15 Instructive,	-n.	-in.

It is an excellence of some of these Finnic languages, that as they have case-endings for most if not all of the greater classes of the logical relations of things, so they have but little if any need of prepositions or case-tokens of other kinds.

256. Little good can be gained in a language by the classing of different natural cases under the same case-form; for the language may not therefore have fewer case-tokens, though it may have fewer case-endings, since it must still show, by prepositions, postpositions, or other case-tokens, the relations which it cannot mark off by its case-endings.

The 'where' case, or locative, (the Syrjæn inessive,) and the 'wherefrom' case, or ablative, are classed in Latin under the same case-form, the ablative; and since the word 'urbe' itself will not mark them off one from the other, they are marked off by 'urbe' with a preposition, as '*in* urbe,' '*ab* urbe,' and therefore 'in' and 'ab' are as much case-tokens as 'urbe;' and if the noun had two case-endings for them, like the Finnic or Syrjæn tongue, there would be no need of the prepositions.

It is therefore idle to object to a scheme of natural cases; that since it may, as it will, propose more cases than there

are case-endings of nouns in Latin or Greek, or most other languages, so it perplexes the mind with manifold and needless distinctions; for the logical relations of things have already been classed by the nations of the earth, and distinguished in their languages by case-forms, prepositions, postpositions, or case-tokens of some kinds; and therefore they must all be distinguished by the learners of such languages in the use of their case-tokens, whether they may be case-endings or others.

257. We will now try to show what we hope may be found, for the sake of the syntax of languages at large, a useful classification of the cases, arranging them in their classes upon their natural differences and likenesses, and the classings which have been already made by many nations in their languages.

258. CASE 1.—NOMINATIVE CASE.

A thing under speech, as the subject of a predicate, is in a case which may be called the nominative case; as, 'The man rides.'

This case may be called the 'main speech-case,' or 'king case.'

259. CASE 2.—VOCATIVE CASE.

A thing called by name, is in a case which may be called the vocative case; as, 'O man! hear me.'

260. CASE 3.—POSSESSIVE CASE.

A thing with another owned or possessed by it, is in a case called the possessive case; as, 'John's field.' It may be called the 'what's' case.

Note.—As a thing possessed belongs to its owner as a possession, so the owner belongs as a possessor to the thing possessed, and the possessor and possessed are in the possessive case one to the other; for where there is 'viri summa prudentia,' there is 'vir summæ prudentiæ;' if there is 'cadus vini,' there is 'vinum cadi.'

See Latin rule, "Laus vituperium, vel qualitas rei," &c.; and Latin rule, "Sum genitivum postulat quoties significat possessionem," &c.

The whole of a thing is possessor of all its parts, so a thing under speech with a part of itself is in the possessive case; as, 'one (finger) of the fingers;' '*primus* (*rex*) *regum Romanorum fuit Romulus;*' '*paululum pecuniæ.*' Thence the Latin rules, "Adjectivum in neutro genere," &c. and "Nomina partitiva numeralia," &c.

See Greek Grammar: construction of active verbs. 'Κροῖσος ἐστι τῶν πλουσίων.'

To this case belongs the Latin rule, "*Instar* et *ergò* genitivum post se habent;" as, '*instar montis,*' '*donari virtutis ergò.*' For *instar* is a word of the form (5. 1.), composed of *in* and *stare,* a verbal noun, meaning standing or stead or size; and '*instar montis*' is *in statu*(B) *montis*(A), in the size (B) of a mountain(A).

Ergò is the Greek noun ἔργον, a work; and *ergò virtutis* is *pro ergo*(B) *virtutis*(A), for the work or sake of his virtue.

To this case also belong the Latin rules, "Quædam adverbia loci, temporis et quantitatis, genitivum admittunt." '*Eò impudentiæ,*' is '*eo gradu*(B) *impudentiæ*(A).' '*Quò terrarum abiit,*' is '*quo loco*(B) *terrarum*(A) *abiit.*' '*Pridie ejus diei,*' is '*priore die*(B) *ejus diei*(A),' &c.

261. Case 4.—Genitive or Elative Case.

A thing with another, or its predicate beginning or begotten of it, is in a case which may be called the genitive or elative case. It may be called the 'whereof' case; as, 'the fear of death,' 'the love of money,' 'the works of man,' 'the cup is full of water.'

The natural possessive and genitive cases are clearly different, though in most languages they are both classed under one case-form; for a thing may be the begetter of a thing which it may not possess, or may be possessor of a thing which it may not have begotten. 'John's field,' means the field of which John is possessor but not begetter; while 'the fear of death,' or 'the love of money,' does not mean the fear or love which death or money possesses, for neither death nor money can possess fear or love; but the fear of death or the love of money is the fear or love which death or money begets in the mind of man; and under the sentence, 'the cup is full of water,' the water is the begetter of the predicate 'full.'

Since a thing with another, or its predicate beginning or

begotten by it is in the genitive case, it follows that a thing may have two genitive relations,—one genitive relation to another thing itself, and another to its predicate; as (1st) 'the prick of a needle,' where the needle is the begetter of the thing 'prick;' (2d) the cup is 'full of water,' where the water is not the begetter of the thing 'cup,' but of its predicate 'full:' and it is idle to object that to make so keen a discrimination as that between the relation of the thing A to the thing B, and the relation of the thing A to the predicate of the thing B, is to make case needlessly perplexing, for some nations, such as the Finnic ones, have shown such discriminations in the case-forms of their languages, and we could not understand any language in which such discriminations might be made without the making of them in our minds.

Euren, in his Finnish Grammar, distinguishes the genitive from the possessive by the calling of the latter the genitive possessive.

The Greek in 2 Corinth. v. 14, is ambiguous: "ἡ γὰρ ἀγάπη τοῦ χριστοῦ συνέχει ἡμᾶς." If τοῦ χριστοῦ is possessive, it means, as Bloomfield observes, the love of Christ for us; but if it is genitive, it means our love for him.

Examples of A, genitive of B:

'Crescit amor(B) *nummi*(A), *quantùm ipsa pecunia crescit.'*

See Latin rule, "Quum duo substantiva diversæ," &c.

Examples of A, genitive of the predicate (p) of B:

'Weary (p) of crying(A);' *'res*(B) *plena*(p) *timoris*(A);' *'est natura*(B) *hominum novitatis*(A) *avida*(p);' *'timidus*(p) *deorum*(A).'

See the Latin rule "Adjectiva quæ desiderium, notitiam," &c.

To this case also belongs the Latin rule, "Verba accusandi, damnandi, monendi," &c.

As, *'Alterum accusat*(p) *probri*(A).'

'Sceleris(A) *condemnat*(p) *generum suum.'*

To this case belong also the Latin rules for the taking of the genitive case-form by some verbs in *-or*, as *misereor, reminiscor, obliviscor, recordor, potior.* The ending *-or* of these verbs shows that they are not active: they are middle-voice verbs.

misereor, is to become *miser*, sad or afflicted.

reminiscor, is to become or keep mindful again.

obliviscor, is to become forgetful.
recordor, is to become feeling again.
potior (from potis), is to become *potis*, powerful, or possessor.
So, "*Oro miserere laborum;*"
'Be sad(p) of our toils(A).'
"*Datæ fidei*(A) *reminiscitur*(p);"
'He is mindful(p) of the plighted faith(A).'
"*Vitiorum*(A) *suorum oblitus est*(p);"
'He has become forgetful(p) of his own vices(A).
"*Recordor*(p) *hujus meriti*(A);"
'I become feeling again(p) of this kindness(A).
"*Armorum*(A) *potiti sunt*(p);"
'They became '*potes*,' masters of the weapons.'
"*Summam imperii*(A) *potiti sunt*(p);"
'They became '*potes*' over the chief power.'

Satago (from *satis ago*) takes the genitive case-form for the same reason that *satis* does so; 'satis' stands for the thing(B), and
"*Satis*(B) *pecuniæ*," is 'enough(B) of money(A);'
and "*Satagit istarum rerum*," is 'he has enough of those things.'

To this case belongs the Latin rule, "Participia, cum fiunt nomina, genitivum exigunt;" *alieni*(A) *appetens*(p) *sui*(A). *profusus*(p).

The government of genitive case-forms in Latin by the impersonal verbs *interest* and *refert*, belongs rather to the case of (A genitive of B) than of (A genitive of p).

Interest, formed of *sum* and *inter*, means 'it is among;' and
'*Interest* magistratûs tueri bonos*,' is
'*Est inter officia*(B) *magistratûs*(A) *tueri*,' &c.

Interest means, also, 'there *is* (much or something) *between*,' 'there is a difference;' as, '*interest hoc inter hominem et belluam.*'—*Cic. Off.* i. 11.

So in Anglo-Saxon, "Micel is betwux ðære ungesewenlican mihte ðæs halgan husles, and," &c.—*Old Sermon of the Paschal Lamb.*
'There is much (a great difference) between,' &c.

Refert (from *res* and *fero*) means, 'it bears wealth, or a good.'
"*Tanti refert honesta agere*," is
'*Tanti pretii*(A) *rem*(B); or *res*(B)*fert*,' &c.
'It brings a good(B) of such worth(A) to behave honestly.'

The German seems to have a nominative case-form for a genitive in the formula:

'A bottle of wine;' 'A crowd of folk;'
'*Eine flasche wein.*' '*Eine menge leute.*'

That this, however, is only a solecism, allowed for shortness, seems clear from the appearance of the genitive case-form with an adjective; as,

"*Eine mass des besten bieres;*"
'A pint of the best beer.'

A thing (A) with another (B) made of it, is mostly in the elative or genitive case, as 'the crown was made of gold,' since the stuff (A) of which (B) is made is, without much straining of meaning, the begetter of B.

In Latin the genitive and matter of a thing are named by the same case-form, and in English they are marked by the same preposition.

262. CASE 5.—ORIGINATIVE CASE.

A thing with the motion or predicate of another from it, is in a case which may be called the originative or '*where-from*' case: as, 'he went from London;' 'he was pale from fear.'

This is a twofold case,—that of the 'wherefrom' case of the thing, as '*he* went *from* London;' and the 'wherefrom' case of the predicate, 'he was *pale from* fear.'

These cases are the true ablative of the Latin, and both in Latin and Greek they are classed under the same case-form,—the Latin ablative and Greek genitive; but in the Finnic and Syrjæn tongues they are marked by different case-endings. The 'wherefrom' case of the thing is the Syrjæn first ablative or elative and Finnic elative; and the 'wherefrom' case of the predicate is the Syrjæn second ablative and Finnic ablative, which is the Lazen motative, and is the same as Mr. De Asterloa's relation of efficient cause.

Examples of the 'wherefrom' case to the thing.

Some cases of Latin ablatives after the prepositions *ab, absque, de, e, ex.*

The rule, "Verbis significantibus motum à loco, ferè additur nomen loci in ablativo," &c.

The 'wherefrom' case of the predicate.

The case of the rule "Comparativa, cum exponantur per *quàm*, ablativum admittunt; ut, vilius argentum est auro."

The rule "Natus, prognatus, satus, cretus, creatus, ortus, editus, ablativum exigunt."

A thing may be the begetter or wherefrom of another's predicate by its absence as well as by its presence, as under the sentence 'the cup is empty of water,' 'there is need of rain;' where the *water*, by its absence, is the begetter of the predicate 'is empty;' and *rain*, by its absence, is the cause of the predicate 'there is need.' Thence 'opus,' in Latin, requires an ablative or a genitive; as,

'*Auctoritate tua* (or *tuæ*) *nobis opus est.*'

To the 'wherefrom' case of the predicate belongs the Latin rule for the taking of an ablative case by adjectives that belong to *fulness* and *want*: the rule, "Adjectiva et substantiva regunt ablativum significantem causam et formam," &c., and the rule, "Verba abundandi, implendi, onerandi, et his diversa, ablativo junguntur."

263. To this case may belong also, if it does not sometimes appertain to the hereafter given associative,* the rule, "Quibus libet verbis additur ablativus absolutè sumptus."

Under the sentence, 'the wind being against us, we made but little way,' the wind is the wherefrom of the predicate 'we made but little way,' and therefore is in the 'wherefrom' case; and in both Latin and Greek may be named with the case-endings of the wherefrom case-forms, the ablative and genitive.

Some grammarians say that the noun of the absolute case is in the nominative case in English, and it may be so if case is only the form of the noun; so that under the sentence 'the man whipped the dog,' the dog would be in the nominative case. But a thing with a predicate reckoned from it, as is a thing in the absolute case, is in the 'wherefrom' case, even although, by a solecism, it may be named by a noun with the case-tokens of another case.

In the French 'Qui veut de ces pommes? *Moi*, j'en veux,' the word *moi* may be taken as in the dative case; but still the

* Plautus writes, "Agite cum diis benevolentibus," where it is clear that he takes the gods in the associative case.

person named by *moi* cannot be in any natural case but the nominative.

It is rather markworthy that the very form which is given by Diomedes (lib. ii.), as a pattern of a solecism, has now settled in Romaic as that of a sentence with an absolute noun. He says,

"Σολοικισμὸς δὲ ἐστὶ λόγος ἀκαταλλήλως συντεταγμενος, ὡς τὸ, ἐγὼ περιπατῶν ὁ τοῖχος ἔπεσεν;"

and now they say in modern Greek,

"χαθούμενος αὐτος εἰς τὸ τραπέζι ἤλαν οἱ φίλοι του."

'*He* sitting at table, his friends came.'

In Icelandic the noun absolute takes the case-form of the 'wherefrom' case:

"At því gjörvu," 'at that done,' 'hoc facto.'

In Finnic, the absolute case is the nominative case-form.

To this 'wherefrom' case of the predicate belong the Latin rules for 'verba passiva,' and the rule, '*Tanto, quanto, hoc, eo,* et *quo,* cum quibusdam aliis quæ mensuram excessûs significant, item ætate et natu comparativis, &c. junguntur."

A verb (a) may be the 'wherefrom' case of a predicate (b).

French, 'Je suis aise (b) de vous voir (a).

Spanish, 'Me alegro (b) de ver (a) u. m.

264. Case 6.—Accusative or Illative Case.

A thing with the coming or action of another to it, is in a case which may be called the accusative or illative, or 'whereunto' case; as, 'John went to London;' 'Cain slew Abel.'

This is a twofold case, the accusative to the thing, as under the sentence 'John went to London,' where London is with the motion of John to it; and the accusative to the action, as 'Cain slew Abel,' where Abel is with the action 'slew' to him.

In many languages, as in Latin and Greek, these two cases are classed together under the same case-form; but in Syrjæn they are marked by different case-endings, that of the accusative to the action 'being' *-äs,* and that of the accusative to the thing, called the illative and terminative, being *-ä* and *-edzj.*

In Lapponic, a thing with a motion into it has a case-form called the penetrative.

Accusative to the thing.

To this case belongs the Latin rule, "Nomina appellativa adduntur ferè cum præpositione," &c.

"Verbis significantibus motum ad locum, ferè additur nomen loci in accusativo sine præpositione; as,

Concessi Cantabrigiam. *Ite domum."*

Accusative to the action.

To this case belong the Latin rule, "Verba transitiva," &c., and some sentences of the rule, "Verba rogandi," &c.

It is not true that 'verba vestiendi,' verbs of clothing, mostly govern an accusative case. Even the verb *vestio* governs the ablative, and not the accusative, as in '*tabulis parietes vestire;*' and *amicio* (amjicio), to cast round, takes an ablative or accusative case-form.

It is true '*in*duo' governs the accusative, for it is formed of *in* or ἐν (on), δύω (to betake or put); and '*induit se calceos,*' is '*induit se in calceos,*' (he put himself, or went into his shoes), as we say of a child, 'he is gone into long-clothes,' where the clothes are the accusative to the thing 'he.'

To this case belongs also the Latin rule, "Verba infinitivi modi frequenter pro nominativo accusativum ante se statuunt," which holds on a thing which is the accusative to an action that may sometimes be understood only, and not named; as,

'*Te rediisse incolumem gaudeo,*' is
'*Te* (*scire* or *videre*) *rediisse incolumem gaudeo.*'

In Japanese, the accusative to the thing and the accusative to the predicate are marked by different case-endings:

Fito-ye, 'to the man,' 'ad virum.'
Fitowa, 'the man,' 'virum.'

265. Case 7.—Allative or Objective Case.

A thing with the aiming of another's motion or predicate towards it, is in a case which may be called the allative or objective case, or the 'wheretowards' case.

This is a twofold case; that of the objective to the thing, and the objective to the predicate.

In Latin and Greek, and many other languages, they are classed with the 'whereto' cases under the accusative case-form, but marked asunder by prepositions or other free case-tokens.

This objective case must not be mistaken for Murray's objective, which takes in many natural cases, nor is it the same as the accusative case; for the accusative is that of a thing with the coming or action of another to it, and the objective case is that of a thing with the aiming of another's predicate or motion towards it. Under 'he threw a stone at John,' the stone is the accusative to the action, and John is the objective to the predicate 'threw a stone.'

Examples of the objective to the motion.

To this case belong many prepositions, as in '*vir ivit adversùs,* or *contra,* or *post, hostes. Vir ivit erga, juxta, prope, ultra, trans, flumen.*'

It has been said, in a former article, that the notions of the activities of the mind, or of things which are not perceived by the senses, are mostly formed from notions of the activities of the body or other things which are perceived by the senses; as, 'anger *inflamed* his mind;' 'remorse *stung* his soul.' And in the same way the notion of the reaching of a thing through lengths of space, or the lasting of its activity through lengths of time, is taken from the motion of it to those lengths of space and time; as, 'he lived ninety years,' *i. e.* on to ninety years, year after year; 'the wood reached five miles;' *i. e.* on to five miles, mile after mile; and therefore spaces and times, with the reachings of things or activities to them, are in the objective case.

Thence the Latin rules, "De tempore et loco;" "Quæ autem durationem temporis," &c.; and "Spatium loci in accusativo ponitur," &c.

This case is called in Syrjæn grammar the ablative, and its case-ending is *-länj.*

Objective to the predicate, but not to the motion.

'The girl went to the spring for water;' where 'the spring' is the accusative to the girl's motion, and 'water' the objective to the predicate 'went to the spring.'

'The soldier fought for glory;' where 'glory' is the objective to the predicate 'fought.'

To this case belongs the Latin rule, "Natus, commodus, incommodus, utilis," &c.; as,

'*Natus ad gloriam.*' '*Utilis ad eam rem.*'

Under the sentence, '*Tu modò posce deos veniam,*' given as an example of two accusatives after verbs of asking, *deos* is accusative and *veniam* objective to the activity *posce;* and '*poscere deos veniam*' is 'to ask the gods *for* pardon.'

To this case belong the sentences under the rule "*In* pro *erga, contra, ad* et *supra* accusativum exigit."

'*Accipit in Teucros animum.*'
'*In commoda publica peccem.*'
'*In regnum quæritur hæres.*'

In the Syrjæn grammar this case is called the *consecutive,* and in the Finnic the *allative,* and is the one which Mr. De Asterloa calls the 'final relation.'

266. CASE 8.—LOCATIVE CASE.

A thing named as the place of another or its predicate, is in a case which may be called the locative or 'where' case.

This case is classed in Latin under the ablative case-form, and in Greek under the dative; but in Russian and Bohemian it is mostly marked by a form called the *prepositional* case-form. In Basque it is marked by the case-ending *-an;* it is the *commorative* case of Armenian, in which its ending is *e;* and it is the *inessive* of the Finnic and Syrjæn tongues, in which its case-ending is *-yn,* and *ssà, ssä, issà, issä;* while in Lapponic it is *-esn* or *-en,* and in Hungarian *-ban, -ben.* In Chinese its mark is a preposition 'iu,' as in

"'*Iu t'ang shàng;*" 'he sat in the hall.'

To this case belong the Latin rule that *in,* for *in* only serves to the ablative case, and the sentence '*super viridi fronde.*'

Since the 'where' case is classed under the Latin ablative case-form, the name of the place of an action should be, as it is in all forms but the singular ones of the first and second declension, in the ablative case.

There is a rule, "Omne verbum admittit genitivum oppidi nominis, in quo fit actio, modò primæ vel secundæ declinationis, et singularis numeri sit;" ut,

'*Quid Romæ faciam.*'

'Hi genitivi, *humi, domi, militiæ, belli,* propriorum sequuntur formam;' ut,

'*Unà semper militiæ et domi fuimus.*'

But there are reasons for believing that the case-forms called in this rule genitive, are old ablative ones. Perizonius

believed that the ablative case-form was once the same as the dative, and in the plural number it is still so. In the first declension the dative is found in *ai*, which became *æ*, as the Greek *ai* becomes *æ* in Latin.

The *á* of the ablative is long, and as it is so in breach of the rules for nouns in *a*, it is most likely so as a contraction of *ai*.

In the second declension the dative and ablative case-forms are still the same. In the third, the dative formerly ended in *e* or *i*, as in Plautus's epitaph: '*Postquam est morte datus, comœdia luget,*' (*Aulus Gell., Attic Nights*, i. 24); and the ablative is found in *i* in Plaut. (*Men.* v. 2, 14), '*de parti meâ,*' and many nouns take either *e* or *i*. Aulus Gellius shows that, in the fourth declension, the dative once ended in *u* as well as *ui;* and in Plaut. (*Merc.* i. 1, 4), we find *die* for *diei*, the dative of *dies*.

See observations on the cases in '*A Practical Grammar of the Latin Tongue:* London, 1742.'

A time named as the place of an action is in the 'where' case; thence the rule 'Quæ significant partem temporis, in ablativo frequentiùs ponuntur.

Are not the words *inertiæ* and *moræ* old ablative forms in

'*Paulùm sepultæ distat inertiæ*
Celata virtus,
Eripe te moræ'?

See Latin rule, 'Quædam accipiendi, distandi, et auferendi,' &c.

267. CASE 9.—DATIVE OR ADESSIVE.

A thing with the relation but not the motion of another's predicate to it, is in a case which may be called the dative or adessive, or 'what-to' case; as '*mihi est pater,*' or 'I spoke to the man.'

This is also a twofold case: that of the dative to the *thing*, which in the Syrjæn grammar is called the *adessive* case, as that of *mihi* under '*mihi est pater;*' and that of the dative to the *predicate*, which the Syrjæn grammar names the *dative*, as that of *woman* under '*the man spoke to the woman.*'

Dative to the thing.

To this case belongs the Latin rule, '*Sum* cum compositis, regit dativum;' as,

'*Rex pius est reipublicæ ornamentum;*'

and the rule, '*Est*, pro *habeo*, regit dativum,'

'*Est mihi namque domi pater;*'

and the rule, 'Verba comparandi regunt dativum,' ut

'*Sic parvis componere magna solebam.*'

'Huc referuntur nomina ex *con* præpositione composita; ut, *contubernalis, commilito, conservus, cognatus,*' &c.

The dative to the predicate.

To this belongs the Latin rule, '*Secundus* aliquando dativum exigit;' ut, '*Haud ulli veterum virtute secundus.*'

The rule 'Adjectiva, quibus commodum, incommodum, similitudo, dissimilitudo, voluptas,' &c.

The rule 'Verbalia in *bilis* accepta passivè, et participialia in *dus*, dativum postulant;' ut,

'*Nulli penetrabilis astro*
Lucus iners.'

The rule 'Omnia verba regunt dativum ejus rei, cui aliquid acquiritur, aut adimitur.'

The rules 'Verba dandi, et reddendi,' and 'verba promittendi, ac solvendi, regunt dativum,' and the rules for verbs of telling and trusting, with a dative case.

The rule 'Exosus et perosus, passive significantia, cum dativo leguntur;' ut '*Exosus Deo.*'

268. Case 10.—Associative or Instrumentive Case.

A thing (B) associated with another (A) in an action, is in a case which may be called the 'associative or instrumentive,' or 'wherewith' case; as, 'the Persians write with a reed;' 'I walked with John.'

The Lazic and the Sclavonic tongues, the Wendish, Illyric, and others, have an associative case-form.

This case is classed in Latin under the 'wherefrom' case-ending, as '*Hi jaculis, illi certant defendere saxis;*' but in many languages, the Russian, Bohemian, Hindoostanee, Tamul, Basque, Lapponic, Hungarian, and Syrjæn languages, the associative of the instrument is marked by a case-ending of its own; and in the new tongues derived from the Latin it is mostly classed under the genitive case-token,—

French, 'Il me blessa *d'*une épée.'

In Greenlandish this case-form is called the 'modalis.'

The associative case is twofold,—the free associative to the thing, but not of need to its action, and the associative of

need to the action of a thing, or the instrument, which is called in the Lapponic grammar the mediative.

When 'I wrote with a pen,' the pen was necessarily associated with me as an instrument of my action of writing; but when 'I walked with John,' John was freely but not necessarily associated with me in my action of walking.

The Mongolian and Finnic languages have a case-form for each of the associative cases, the free associative and the instrumentive. In Lapponic the instrumentive is called the mediative.

To this case belongs the Latin rule, '*Fungor, fruor, utor, vescor, dignor* ablativo junguntur.'

The ending *-or* of these verbs shows that they are not active, but passive or middle-voice verbs. *Vescor* means 'I feed myself,' and *vescor carne* is 'I feed myself with meat,' where meat is the wherewith of the action 'I feed myself.'

Fungor officio is *finem agor officio*, 'I take myself through with my duty.'

Fruor re med, 'I enjoy myself with my wealth.'

Utor cultello, 'I help or accommodate myself with a knife;' as in French, *Je me sers d'un couteau* (I use a knife); and in German, *Ich bediene mich dieser schönen gelegenheit*, 'I serve myself with this good opportunity.'

269. Case 11.—Abessive Case.

A thing without another with which it is named in a sentence, is in a case which may be called the abessive or 'wherewithout' case; as, 'I walked without John,' 'I wrote without a pen.'

This case is the reverse of the associative, and is marked by its own case-form in Finnic, Lapponic, Cheremissian, Esthonian, Syrjæn, &c. Its case-form is called in sundry Grammars the abessive, caritive, and negative.

270. Case 12.—Assecutive Case.

A thing with the motion of another parallel to it, is in a case which may be called the assecutive or 'whereafter' case.

We have already given the case of a thing with the motion of another to it, and that of a thing with the motion of another from it; but there may be a thing with the motion

of another neither to it nor from it, but parallel with it; as, 'the horse walks along by the canal.'

Βῆ δ' ἀκέων παρὰ θῖνα.

In Latin and Greek this case is classed under the accusative case-form; but in some of the Finnic tongues it has case-forms of its own, such as that called the descriptive and prosecutive.

In Euren's Finnic Grammar this case is called the prolative, and in Greenlandish the vialis.

There are some other relations of space, such as that of *above, below, behind, before, near, round;* and a thing with another in one of those relations to it, is in a case which may be called the SPACE case. It will be shown in the grammar of the prepositions that they are mostly resolved into some of those already given. In Armenian, however, some of these relations are classed under a case-form which is called the circumlative; and in Russian some of them are marked by prepositions, with the case-form that is mostly that of the instrumentive or associative.

In Armenian the circumlative case-ending is either that of the accusative or instrumentive. A circumlative noun may be likely to take that of the accusative with a verb of motion, and when it is the same as that of the instrumentive, it does not seem so likely that the circumlative case has taken the case-tokens of the instrumentive, as that those of the circumlative were taken by the instrumentive; for the Armenian circumlative case, as well as the instrumentive, seems to be one of association, and one notion of an instrument is that of a thing in association with another, the agent, and thence we have the same preposition *with* for association and instrumentality; as,

John was walking (in association) *with* his sister.
John wrote his name *with* a pencil; *i. e.*
John (in association) with his pencil wrote his name.

271. The Latin gerund in *-um* is really a verbal noun of the declension of regnum.

N. . . .	*scribendum* . . .	writing.
G. . . .	*scribendi*	of writing.
D. . . .	*scribendo*	to writing.
Ac. . . .	*scribendum* . . .	writing.
V. . . .	*scribendum* . . .	o writing.
Ab. . . .	*scribendo*	from, in, with writing.

This is shown by the verbal noun of the Finnic, which is declined with the case-endings of the noun.

This language has both active and passive verbal nouns, the active (3+*nota*) answering to our (3+*ing*), and (3+*nottata*) answering to our (a being 3+*ed*).

272. Definite and Indefinite Things.

Many are the contrivances of sundry nations for the betokening the wideness and narrowness of predicates, and their looseness as predicates of undefined things of their name, or their fixedness as predicates of defined things of a name.

In English, as well as in Greek, Italian, Spanish, Portuguese, French, German, Swedish, Danish, and other languages, the noun is marked definite or indefinite, or the limitation of the predicate is shown by little words called articles, and other contrivances; as,

'Give me *a* book,' indefinite; 'Give me *the* book,' definite.

'Give me some apples,' indefinite; 'Give me the apples,' definite.

In Swedish the definite and indefinite singular numbers are marked by the foresetting or aftersetting of the same article to the noun; as, *ett barn*, a child; *barnett*, the child.

In French an indefinite quantity or number is marked by a possessive formula; as, '*Donnez moi du pain*;' '*J'acheterai des oranges*.'

In Finnic there is both a definite and indefinite form of the noun. The indefinite form, called by Eurén the indefinite case, is (1+*ta*), &c., and betokens an indefinite subject, as 'stones were thrown at the windows;' or the object of a negative predicate, as 'we did not plant potatoes;' or a partitive object, as 'give me some bread.'

In Cree there are determinate and indeterminate forms of the verb; as, *nóote-n-egaywuk*, 'they (determinate) fight;' *nóote-n-eganéwoo*, 'they (some people) are fighting.'

273. SHIFTING OF CASE.—TWOFOLD CASES.

It may so happen that, notwithstanding the clear off-marking of one case from another, the relation of a thing (A) to another (B) may be such, that (A) may fairly be taken as in

either of two logical relations to (B); and therefore that one case may be taken in language for another.

Such ambiguous cases may be called twofold cases.

One of such twofold cases is that of the going of a thing (A) through a thing (B); as under the sentence, 'the man went through the gate.' Here the man first went *to* the gate, which was in the accusative case (art. 264), and then he went off from it; and thence it was in the 'wherefrom' case (art. 262).

Thence, in different languages we may find the preposition *through* with tokens of the most different cases; in some tongues, as in Greek, with the tokens of the 'wherefrom' case; and in other tongues, as in Latin and the Teutonic tongues, as we see by the case-endings of the Gothic and German, with the tokens of the 'whereunto' case.

Twelve classes of cases are given in this Grammar, and the number of combinations that can be made out of n things taken two and two together, are $n \times \frac{(n-1)}{2}$, or if n be 12, $12 \times \frac{11}{2}$, or 66; or if every one of the cases might be commuted for any one of the others, there would be 66 commutations of twofold cases. The commutation of some few of the pairs of cases, however, may be unknown in any language. The names of most of them are given hereafter, as commutations unknown to the author may be known to the reader.

274. Commutation of Nominative, Possessive and Dative, &c.

What's and What-to.

Any one of the things under speech may be taken as the subject of it, and therefore may be made the nominative case.

The *woodman's boy* struck my *dog* with a *rod* of *hazel* in the *field* near (to) my *house*. The cases of the things under this sentence are, woodman, *genitive;* boy, *nominative;* dog, *accusative to the predicate;* rod, *instrumentive;* hazel, *genitive;* field, *locative;* house, *dative to the field.*

Now, by conversion of the sentence, either of the things may be made the nominative case; as,

1. *Woodman.* The *woodman* is the father of the boy who struck, &c.
2. *Dog.* My *dog* was struck by the woodman's boy with a rod, &c.

3. *Rod.* It was a *rod* of hazel with which the woodman's boy struck my dog, &c.
4. *Hazel. Hazel* was the wood of the rod with which the woodman's boy struck my dog in the field, &c.
5. *Field.* It was the *field* near my house where the woodman's boy struck my dog, &c.
6. *House.* My *house* is by the field where the woodman's boy struck, &c.

Again:

'The *girl* went from her *house* down the *road* to the *spring* for *water*.'

The *girl* is in the *nominative case.*
„ *house* „ *wherefrom* of the thing.
„ *road* „ *whereafter* of the parallel motion.
„ *spring* „ *accusative* to the thing.
„ *water* „ *objective* to the predicate.

By conversion, *house, road, spring, water,* may become nominative:

1. *House.* It was the *house* from whence the girl went down the road, &c.
2. *Road.* The *road* was taken by the girl as she went from her house, &c.
3. *Spring.* The *spring* was the place whither the girl went from her house down the road for water.
4. *Water. Water* was the object for which the girl went from her house down the road.

$\frac{1}{2}$.

275. NOMINATIVE AND VOCATIVE.

A thing called by name or the vocative case, may be the subject of the sentence, and some languages have only one case-form for both the nominative and vocative cases.

$\frac{1}{3}$.

276. NOMINATIVE AND POSSESSIVE.

A nominative case with a cardinal number may be converted into a possessive case; 'A has B,' may be converted into 'of A is B.'

Our formula 'one king,' 'two kings,' is in Turkish 'one of kings,' 'two of kings.' So in Illyric, 'six of horses.'

The conversion of 'A has B' into 'of A is B,' gives the Turkish formula 'Benum var kopek,' 'of me there is a dog,' 'I have a dog.'

1/4.

277. NOMINATIVE AND GENITIVE.

We may say, 'the water (*nom.*) fills the cup,' or, by change of subject, 'the cup is full of water,' (*gen.*); 'Manton (*nom.*) makes good guns,' 'Manton's (*gen.*) guns are good.'

1/5.

278. NOMINATIVE AND WHEREFROM CASE.

By a change of subject the nominative may become a 'wherefrom' case; as, 'John (*nom.*) has sent me a letter;' 'I have received a letter from John,' (*wherefrom*). Thence the Latin formula 'statur ab illis,' for 'they stand;' and 'pugnatum est,' for 'pugnaverunt.' So in English, 'people say or believe there will be a war,' or 'it is said or believed (by people) there will be a war.'

In Hindoostanee we find mostly the passive formula '*Rajai nae bola*,' 'it was said by the king,' for 'the king said;' 'the gun (*nom.*) sent the ball,' 'the ball flew from the gun,' (*wherefrom*).

1/6.

* 279. NOMINATIVE AND ACCUSATIVE, OR WHEREUNTO CASE.

The accusative case to an action becomes a nominative by a change of subject, with the action in the passive voice:

'The dog caught the hare,' (*accusative*);
'The hare (*nom.*) was caught by the dog.'

In German, our formula 'what book is that?' is 'what for a book is that?'

In Magyar, our formula 'I was baptized John,' (*nom.*) is 'I was baptized unto or into John,' (*accusative or penetrative*).

In Greenlandish, for 'he (*nom.*) is my neighbour,' they say 'I have him (*acc.*) for a neighbour.'

In Finnic and Lapponic there is a case-form called the nuncupative or factive, and essive, for nouns of accidental qualities which may be taken by a subject or object of a sentence. This case may be ranked under the accusative or objective case, or, in some of its forms, under the dative, as it is sometimes in Latin.

'I am a singer,' (with singer in the factive case), would mean 'I am become or come to a singer,' which differs

from 'I am a singer,' with singer in the nominative case, which would mean only 'I am a singer by profession.'

'He became a priest,' (*nom.*); in Lapponic, 'into a priest,' (*factive*).

'Deus mihi pater,' (*nom.*); in Lapponic, 'in patrem,' (*factive*) or 'for a father.'

'He was accused as a thief,' (*nom.*); Lapponic, 'for a thief.'

$\frac{1}{7.}$

280. NOMINATIVE AND OBJECTIVE.

The formula 'He (*nom.*) is greater than I,' is, in Greenlandish, 'I have him for a greater (*object.*) than I.'

'Money (*nom.*) makes John work:' 'John works for money,' (*object.*)

$\frac{1}{8.}$

281. NOMINATIVE AND LOCATIVE, OR WHERE CASE.

'My purse (*nom.*) contains ten sovereigns,' (*accus.*)

'I have ten sovereigns (*acc.*) in my purse,' ('*where*' *case*).

In Finnic, for 'John is now a man' (*nom.*), (*i. e.*, grown to be a man,) they say 'John is now in man,' (*loc.*) (*i. e.*, in his manhood).

$\frac{1}{9.}$

282. NOMINATIVE AND DATIVE, OR WHERETO CASE.

If we convert the sentence, 'that man has a wife,' 'is vir habet conjugem,' so that *wife* may be the nominative case, it must take some such form as 'there is a wife (belonging) to that man,' 'Ei viro est conjux,' or 'there is a wife of or to that man;' and so where no verb of possessing or owning is used, the possessive thing, in the nominative case, will become a dative or possessive to the thing possessed. Thence the Latin rule, "Est, pro habeo, regit dativum;" ut,

'*Est mihi namque domi pater.*'

This form, 'to A there is B,' is admissible in English as well as in Latin; as, 'Pump some water.'—Ans. 'The pump (*nom.*) has no *handle*,' (*acc.*); or, 'There is no handle (*nom.*) to the pump,' (*dat.*)

The form 'to A there is B,' instead of 'A has B,' is the form of the sentence of possession in many languages, as

Irish, Tamul, Mandshoo, and in Lapponic, Syrjæan, and Magyar.

So 'I (A) have (a letter to write)' (B), becomes by conversion, 'To me (to A) there is (a letter to write)' (B).

This is the Latin formula, 'mihi epistola scribenda est.'

See the Latin rule, 'Participiis passivæ vocis,' &c.

Our formula 'what man is that?' becomes in Lapponic 'what to men is that?' *i. e.*, 'what, in relation to men, is that?' where the Lapponic has a dative case-form instead of a nominative.

So in Bisaya, 'canino inin balay;' 'to whom (whose) is that house?'

1
10.

283. NOMINATIVE AND ASSOCIATIVE, OR WHEREWITH CASE.

'John (*nom.*) was walking with Henry,' (*assoc.*)

There also 'Henry (*nom.*) was walking with John,' (*assoc.*)

'John (*nom.*) struck my leg with a stone,' (*assoc.*)

'A stone (*nom.*) thrown by John, struck my leg,' (*accus.*)

In the Tonga language, for want of a passive verb, the nominative and accusative formula, 'a stone struck him,' for 'he was struck by a stone,' is always used.

'I (*nom.*) have twenty boarders;' 'there are twenty boarders *with* me,' (*assoc.*)

1
11.

284. NOMINATIVE AND ABESSIVE.

'John (*nom.*) was walking without Henry,' (*abess.*)

'Henry (*nom.*) was not walking with John,' (*assoc.*)

This case-change happens with a conversion of the abessive into a nominative case, and an affirmative into a negative predicate.

1
12.

285. NOMINATIVE AND PARALLEL, OR WHEREAFTER CASE.

'The ruler (*nom.*) directs the pencil;' 'the pencil follows the ruler,' (*assec.*)

$\frac{3}{4.}$

286. Possessive and Genitive.

What's and Whereof.

The begetter of a thing is so often the owner of it, that in most languages the possessive and genitive cases are often classed under the same tokens. In English, however, they are far from undistinguished by case-tokens, for the ending *s*, though it is so often that of the possessive, is rarely that of the genitive, which is marked by *of*.

'The love of money,' could not be named by 'money's love,' which would mean the love possessed by money; and 'full water's,' for 'full of water,' or 'ill fever's,' for 'ill of fever,' would never be received as good English.

So in Latin. In 'languet desiderio tui,' tui is genitive, not possessive; but 'desiderio tuo' means 'from thy desire.' 'Imago mea,' is 'my picture;' 'imago mei,' is 'the picture or likeness of me.'

$\frac{3}{5.}$

287. Possessive and Wherefrom Case.

A of B . . . A from B.

The thing owned by another may be from it, and so the 'whereof' case may be taken for the 'wherefrom' case: 'A man of Trinity College' becomes, in Dorsetshire, 'a man from Trinity College.'

So in Latin, 'Deus e vobis alter est.'

And so in Irish and Hindoostanee: *Irish*, 'the fairest woman from women.' *Hindoos.*, 'one from the kings.'

So in Swedish, 'skönheten af en vers;' 'the beauty from (of) a verse.'

In German, 'der könig von Frankreich;' 'the king from (of) France.'

And the Latin *de* (from) has become the token of the possessive case in Italian, Spanish, Portuguese, and French; and our *of*, the genitive case-token, once meant *from*.

3/6.

288. POSSESSIVE AND ACCUSATIVE.

What's and Whereunto.

By taking an active participle for the noun of the agent, an accusative may take place of the possessive.

'The writer of the letter,' (*poss.*); 'the one writing (*Greek, ὁ γραφὼν,*) the letter.'

This is the formula of the Mongolian.

3/7.

289. POSSESSIVE AND OBJECTIVE.

What's and Wherefore.

'That money is *for* John;' 'That is John's money.'

'Christ is a Saviour *for* men;' 'Christ is the Saviour *of* men.'

3/8.

290. POSSESSIVE AND LOCATIVE.

What's and Where.

The place of a thing is the possessor of it, and the 'where' case may be the possessive.

'The furniture *in* the hall, is the furniture *of* the hall.'

3/9.

291. POSSESSIVE AND DATIVE.

What's and What-to.

A possessed by B, is A with a motionless relation to B, and a possessive case may be converted into a dative.

'There is an end *of* that, or *to* that.'

'He is brother *of* or *to* that lady.'

Thence the Latin rules for the conversion of the genitive into the dative, and the reverse.

"*Quem metuis, par hujus erat.*"—*Lucan.*

"*Domini similis est*"—*Ter.*

"*Vobis immunibus hujus*
Esse mali dabitur."—*Ovid.*

"*Caprificus omnibus immunus est,*
Fratri (*for fratris*) *ædes fient perviæ.*"—*Ter. Adelph.* 5, 7.

The possessor, however, is more frequently in the possessive case when its thing is definite, and in the dative when its thing is indefinite; as, 'he is a steward *to* Lord A;' 'he is *the* steward *of* Lord A.'

'That is a letter written to John,' (*dat.*) 'That is John's (*poss.*) letter.'

So in Lapponic, adjectives of likeness govern the possessive.

$\frac{3}{10.}$

292. POSSESSIVE AND ASSOCIATIVE.

What's and Wherewith.

A thing (A) possessed by (B) may be with (B), and the possessive and associative cases may take place of each other.

'John is a fellow-workman *of* Henry,' (*possess.*); 'John is a fellow-workman *with* Henry,' (*assoc.*)

'John's (*poss.*) servants may be called;' 'the servants *with* John,' (*assoc.*)

$\frac{3}{11.}$

293. POSSESSIVE AND ABESSIVE.

$\frac{3}{12.}$

294. POSSESSIVE AND PARALLEL, OR ASSECUTIVE OR WHEREAFTER CASE.

'The rover by the stream,' (*paral.*) is 'the rover of the stream,' (*poss.*)

$\frac{4}{5.}$

295. GENITIVE AND ORIGINATIVE.

Whereof and Wherefrom.

A thing (A) or its predicate (B), beginning from or begotten of another (B), may be taken as a thing or predicate from (B); and the 'whereof' and 'wherefrom' cases may be taken one for the other.

Hence the Latin rules for the conversion of the genitive after a verb into the ablative.

Accusas furti, an stupri? Utroque, or *de utroque.* '*Implentur veteris Bacchi.*'

In the Latin rule, "Quædam accipiendi, distandi, et auferendi, verba aliquando dativo junguntur," if the words *inertiæ* and *moræ* are not old ablative forms, they are of this twofold case.

The matter of a thing (A) is mostly matter taken from the matter (B) of the same name, and is therefore named sometimes by the genitive or 'whereof' case, and sometimes by the 'wherefrom' case.

'The smith made a horse-shoe *of* his iron,' (*gen.*) or '*from* his iron,' (*wherefrom*).

So in Lapponic, 'maste (*wherefrom*) le dacketum;' '*from* what is it made?' 'muaerest (*wherefrom*) *from* wood.'

And in the Cree language, 'pahk'éggin oótche,' '*from* leather.'

German, 'Es ist von eisen;' 'it is *from* (*of*) iron.'

So in Mongolian.

In Greek and French the genitive and 'wherefrom' cases have the same case-tokens; the genitive case-form of the Greek, and the preposition *de* of the French.

So the formula 'sick *of* fever,' is in Albanian 'sick *from* fever;' and in the Saxon, 'full Halgum Gáste,' 'full of the Holy Ghost,' Gáste has the 'wherefrom' case-form, as it would have in Turkish.

So they say in Irish, 'lán ƿeiŋge,' 'full *of* anger;' or 'lán ð' ƿeiŋg,' 'full *from* anger.'

Hindoostanee, 'Khetσn rukhwσlσn (sɛ) sunσ,' 'fields empty *from* (*of*) workfolk.'

Persian, 'Pur (σz) lσlhσɛ,' 'full *from* (*of*) tulips.'

4
6.

296. GENITIVE AND ACCUSATIVE.

Whereof and Whereunto.

In Lapponic, the formula 'guilty *of* murder,' (*gen.*) sometimes becomes 'guilty *to* murder;' 'up to (usque ad) murder.'

'John loves painting,' may be made 'John is fond of painting.'

4
7.

297. GENITIVE AND OBJECTIVE.

Whereof and Wheretowards.

An action aimed towards an object may be begotten from it, and an objective case may be taken for a genitive one.

A.-Sax., 'Ii' his sunu híne bitt hlafes,' (*gen.*)
English, 'If his son ask him for bread,' (*object.*)
Lapponic, 'Piergo hanhies;' 'desirous *of* food,' (*gen.*)
'Pierguoi hanhies;' 'desirous *for* food,' (*object.*)

So in Lapponic, 'a man greedy *of* gain,' (*gen.*) is sometimes called 'a man greedy *for* or *after* gain,' (*object.*)

$\frac{4}{8}$.

298. GENITIVE AND LOCATIVE.

Whereof and Where.

A thing with another begotten of it may be the place of it; and the 'whereof' and 'where' cases may take each the other's place.

In Lapponic, the formula 'innocent *of* crimes,' (*gen.*) becomes 'innocent *in* crimes.'

In Mongolian, 'the grass *of the* field,' 'the kernel *of the* nut,' are 'the grass *in the* field,' and 'the kernel *in the* nut.'

Eng., 'He is careful *of* his clothes;' *Russ.*, 'he is careful *on* his clothes.'

Eng., 'He spoke *of* justice;' *Russ.*, 'he spoke *on* justice.'
'Ill *of* fever;' 'ill *in* fever.'

So, 'a figure shapen *of* matter,' is 'shapen *in* it;' and 'an image *of* gold,' is 'an image *in* gold.'

'A figure *of* marble' is sometimes called 'a figure *in* marble.'

$\frac{4}{9}$.

299. GENITIVE AND DATIVE.

Whereof and What-to.

A predicate (B) begotten of a thing (A), is sometimes taken as a predicate (B) with a motionless relation to (A); thence our formula 'fond *of* wine,' is in Lapponic 'fond *to* wine.'

And our formula 'think *of* me,' is in German and French 'think *to* me.'

Germ., 'sie denkt *an* mich;' *Fr.*, 'elle pense *à* moi.'
'John is fond *of* pleasure,' or 'given *to* pleasure.'

4
10.

300. GENITIVE AND ASSOCIATIVE.

Whereof and Wherewith.

An instrument (A) of its effect (B), is the thing of which its effect (B) is begotten, and the genitive case is sometimes taken for the associative of the instrument.

'He was killed by a blow *of* a club;' or, 'he was killed by a blow *with* a club.'

Hindoostanee, 'Of (*with*) this takee I will buy a hen.'

A man 'tired *of* mowing,' (*whereof*) is 'tired *with* mowing,' (*assoc.*)

A cup 'made *of* gold,' is sometimes said to be made *with* gold.'

The formula 'the cup is full *of* water,' (*gen.*) would be, in Mongolian and Lapponic, 'the cup is full *with* water,' (*assoc.*)

4
11.

301. GENITIVE AND ABESSIVE.

Whereof and Wherewithout.

'A man deprived *of* a thing,' (*gen.*) is 'a man *without* the thing,' (*abess.*)

4
12.

302. GENITIVE AND PARALLEL OR ASSECUTIVE.

5
6.

303. ORIGINATIVE AND ACCUSATIVE.

Wherefrom and Wheretowards.

When a share (A) of a whole thing (B) is accusative to an action, whereby it is sundered from the whole, then the whole (B) is sometimes named as the 'wherefrom' case, instead of the share (A) in the accusative case.

'He drinks wine' (A), 'he drinks *of* or *from* wine' (B), which is the Lapponic formula.

A thing with an action towards it may be the origin of the action.

In Lapponic, the formula 'I fear *the* danger,' becomes 'I fear *from* the danger.'

$\frac{5}{7}$

304. ORIGINATIVE AND OBJECTIVE.

Wherefrom and Whereafter.

The end of an action may be taken as the origin of it: 'He did it *for* malice,' (*object.*); 'he did it *from* malice,' (*wherefrom*).

OBJECTIVE AND ORIGINATIVE.

Wheretowards and Wherefrom.

A thing (B) with the aiming of a predicate (A) towards it, may be with the predicate (A) reckoned from it; and so the objective (wheretowards) case may be taken for the originative (wherefrom) case, as under the sentence, 'he painted *for* fame;' where the predicate of painting was aimed at fame as its end, and began from it as a begetting cause of it.

Thence we may say in Latin, 'defendit se contra insidias,' or 'defendit se ab insidiis;' 'he did it *for* love,' 'he did it *from* love.'

The money for which a thing is sold, or the thing for which another is given, is in this twofold case; as, 'Thomas *sold* his horse for twenty pounds,' or 'Thomas *gave* his bay horse for a black mare,' where the predicate of selling or giving was aimed at the 'twenty pounds,' or the 'black mare,' as its end, and began from it as a begetting cause.

The Teutonic nations mostly, though not always, take this case as an accusative; as, 'he worked *for* wages;' 'he sold his horse *for* fifty pounds.'

The Eng. and A.-Sax. *for*, Ger. *für*, Du. *voor*, Goth. *faur*, Swed. *för*, which is a preposition of this case, will sometimes take the case-ending of the 'wherefrom' case.

From this case we have the Latin rule, "Quibusdam verbis subjicitur nomen pretii in ablativo casu."

The money for which a thing is bought, though not that for which it is sold, may be in the instrumentive or 'wherewith' case. We may say in English, 'I bought a hat *with* a sovereign,' but not 'I sold a hat *with* a sovereign.'

An action as well as a thing may be the end or begetting cause of an action; as 'she went into the garden to gather a rose,' where the action 'to gather a rose,' was the end or

the 'wherefrom' of the action 'went into the garden,' and in old English would have been marked with the preposition *for*, our token of the case; as, 'what went ye out (*for*) to see?' —(St. Luke, vii. 16.) The preposition is often left out of this formula in modern English; as, 'what went ye out ( ) to see?'

Thence the Latin rule for the formula of this twofold case with the accusative gerund, as in "Ad accusandos homines duci præmio, proximum latrocinio est;" and the rule "Supinum in *um* activè significat, et sequitur verbum," &c. "Milites sunt missi speculatum arcem."

The end and the begetting cause of the predicate cannot always be taken one for the other. Ends sought by actions of the will are usually taken as objective in case; and begetting causes of unchosen actions are mostly in 'wherefrom' cases. We say 'he died *for* his fatherland,' and 'he died *from* fever.'

These two cases are marked in Spanish and French by two prepositions: in Spanish, *para* and *por*; and in French, *pour* and *de*.

"Trabajó *para* el bien público;"
'He laboured *for* the public weal.'
"Habla *por* embídia;"
'He speaks *from* envy.'

French, "Mourir *pour* la patrie,"
"Mourir *de* faim."

$\frac{5}{8}$.

305. ORIGINATIVE AND LOCATIVE.

Where and Wherefrom.

The 'where' of a subject may sometimes be taken as the 'wherefrom' of the predicate; as,

'He spoke *in* the balcony,' (*loc.*)
'He spoke *from* the balcony,' (*wherefrom*).
'He did it *in* anger,' (*loc.*)
'He did it *from* anger,' (*wherefrom*).

This is the Magyar formula.

In Illyric, the formula 'he spoke *of* the war,' (*wherefrom* or *gen.*) becomes 'he spoke *on* the war,' (*loc.*)

English, 'Think *of* me,' (*gen.*) *Fr.*, 'Pensez *à* moi.'

5/9.

306. ORIGINATIVE AND DATIVE.

What-to and Wherefrom.

A thing with the predicate of another reckoned from it, the 'wherefrom' case, may be taken as a thing with the relation of another's predicate to it; and in many languages the 'wherefrom' and 'what-to' cases are classed under the same case-form.

In Lapponic, the formula 'I was bitten *by* or *from* a dog,' is 'I was bitten *to* a dog,' *i. e.*, in relation to a dog.

5/10.

307. ORIGINATIVE AND ASSOCIATIVE.

Wherefrom and Wherewith.

An action of an agent with an instrument, is sometimes reckoned from the instrument instead of the agent, as the agent may be overlooked.

'The Jews received warnings from God *by* the prophets,' (*assoc.*)
'The Jews received warnings *from* the prophets,' (*orig.*)

Icelandic, "Steig Þór þá *fram* öðrum fæti;"
'Then Thor stepped forward *from* (*with*) one foot.'

In French *de,* in Cree *ootćhe,* and in Chinese *oo,* is taken as a token of both the instrumentive and the wherefrom case.

French, 'Je viens *de* Paris.'
'Il me frappa *d'*un baton.'

Cree, 'Meégewâp-ick ootćhe;' 'from the tent,' (*wherefrom*).
'Sàpóo-n-egun ootćhe;' 'from (*with*) a needle.'

So in Latin and some of the Teutonic languages, the 'wherefrom' and 'wherewith' cases are classed under the same case-form.

'The child cried *from* pain,' (*whereF.*) or '*with* pain,' (*assoc.*)

The associative formula is the Illyric.

The quantity by which one thing differs from another, is that *with* which it differs (*assoc.*) and that *from* which it differs, (*wherefrom,*) 'He is taller than his brother *by* a foot,'—*French,* 'd'un pied,' (*wherefrom.*)

Illyric, 'He is taller than his brother *with* a foot,' (*assoc.*)

Our formula 'he died *from* a blow,' (*wherefrom*), if he died some time after it, would be in Finnic, 'he died *of* or *from* a blow;' but if he died at once, it would be 'he died *to*, or *at*, or *against* a blow,' (*illative*).

5/11.

308. ORIGINATIVE AND ABESSIVE.

Wherefrom and Wherewithout.

5/12.

309. ORIGINATIVE AND ASSECUTIVE.

Wherefrom and Whereafter.

6/7.

310. ACCUSATIVE AND OBJECTIVE.

Whereunto and What-towards.

The case of a thing (B) with the coming of another or its predicate (A) *to* it, the 'whereunto' case, or the accusative case, is often classed with that of a thing (B) with the aim of another's motion or predicate (A) towards it,—the objective case.

In Latin the two cases have the same case-ending:

'*Cæsar in Galliam profectus est.*'

'*Amor in patriam.*'

'John works *for* gain,' (*obj.*); or, 'John *seeks* gain,' (*acc.*)

'A ticket *for* London,' (*obj.*); or, 'a ticket *to* London,' (*acc.*)

So we may say 'Henry stoned *John*,' (*acc.*); or, 'Henry threw a stone *at* John,' (*obj.*)

6/8.

311. ACCUSATIVE AND LOCATIVE.

Whereunto and Where.

A thing (A) with the action of another (B) to it, may be the place of the other (B); and the place-case and accusative case may displace each other.

'John *holds* a farm,' (*acc.*); or, 'John is *in* a farm,' (*loc.*)

'The water fills the cup,' (*acc.*); or, 'the water is *in* the cup,' (*loc.*)

'John carries on the flour trade,' (*acc.*); or, 'John is *in* the wine trade,' (*loc.*)

In English and French the same preposition stands with an accusative and locative case.

English, 'He is *at* Dorchester,' (*loc.*); 'He threw a stone *at* me,' (*acc.*)

French, 'Il est *à* Londres,' (*loc.*); 'L'enfant courut *à* sa mère,' (*acc.*)

6/9.

312. ACCUSATIVE AND DATIVE.

Whereunto and What-to.

Since the direction of a thing is mostly known with a motion of it, so the bare direction of a thing or of its predicate is often taken as a motion of it or its predicate; and the dative case, that of a thing (B) with a motionless relation of another (A) to it, is often taken for the case of a thing (B) with the motion of another (A) to it, the 'whereunto' or accusative case.

'The vane points *to* the east, or *towards* the east.'

In Hindoostanee the same postposition (kσ), in Persian the same ending (*ra*), and in French and English the same preposition (*à* French and *to* English), is applied to the accusative and dative cases.

'I went *to* John,' (*acc.*); 'I spoke *to* John,' (*dat.*)

Greek, 'προσκυνῶ τῷ θεῷ,' (*dat.*); καὶ τὸν θεὸν,' (*acc.*)

Modern Greek, 'λέγω εἰς τὸν φίλον μου,' (*acc.*)

In Lapponic and Syrjæn the dative is sometimes taken for an accusative to a motion.

We say in English: 'I sealed the deed,' (*acc.*); or, 'I put my seal *to* the deed,' (*dat.*)

'I ended the business,' (*acc.*); or, 'I put an end *to* the business,' (*dat.*)

6/10.

313. ACCUSATIVE AND DATIVE.

Our formula 'They call my father John,' (*acc.*), is in Magyar 'They call *to* my father John,' (*dat.*)

Notions of unbodily actions are formed from those of bodily ones, and are often named by the same words; but a thing with an unbodily action to it under the name of a bodily motion, is not therefore always taken as the accusative to the motion, but is often taken as the dative to the motionless action.

Thence many of the datives for accusatives under the Latin rule, 'Dativum fermè regunt verba composita cum his adverbiis, *benè, satis, malè;* et cum his præpositionibus, *præ, ad, con,*' &c.

'*Intempestivè qui occupato* (dat.) *adlusent.*'
'*Cæpit ad id* (acc.) *alludere.*'—*Ter. Eun.*, iii. 1, 35.
'*Reginam* (acc.) *adloquitur.*'—*Virg. Æn.*, lib. i. 594.
'*Conducit hoc tuæ laudi,*' (dat.)
'*Iniquissimam pacem justissimo bello* (dat.) *antefero.*'
'*Postpono famæ* (dat.) *pecuniam.*'
'*Ea quoniam nemini* (dat.) *obtrudi potest.*'
'*Itur ad me.*'
'*Impendet omnibus* (dat.) *periculum.*'
'*Tanta te* (acc.) *impendent mala.*'—*Ter. Phor.*, i. 4, 2.
'*Fessum* (acc.) *quies plurimum juvat.*'
'*Si ad eum* (acc.) *comparatur, nihil est.*'
'*Imperat, aut servit, collecta pecunia cuique,* (dat.)
'*Temperat ipse sibi,*' (dat.)
'*Sol temperat omnia* (accus.) *luce.*'
'*Semper obtemperat pius filius patri,*' (dat.)
'*Ignavis precibus* (dat.) *fortuna repugnat.*'
'*Utrique* (dat.) *mortem est minitatus.*'—*Cic.*
'*Adolescenti* (dat.) *nihil est quòd succenseam.*'—*Ter.*
'*Me vis dicere quod ad te* (acc.) *attinet.*'
'*Spectat ad omnes* (acc.) *bene vivere.*'

6
11.

314. ACCUSATIVE AND ASSOCIATIVE.

Whereunto and Wherewith.

'*Donare aliquem civitate,*' (instrument.)—*Cicero.*
'*Armeniam minorem* (acc.) *Deiotaro donavit.*'—*Eutropius,* lib. vi. 14.

The accusative to a verb of owning may be converted into an associative, since the owner of a thing is associated with it. 'He is a man *with* five children' (*assoc.*), for 'he *has* five

children.' So Horace, (*Satira*, vi. 32,) '*Quali sit facie*,' (*assoc.*), for 'what a face he may have.'

So our formula 'He spits blood,' and 'The child weeps great tears,' would be in Mongolian, 'He spits *with* blood,' (*assoc.*), and 'The child weeps *with* great tears.'

In Greenlandish, owing to the want of an article, the definite and indefinite noun has two case-forms.

"Merdlertut asavai," 'He loves *the* children,' (*definite.*)

"Merdlertúnik asangnigpok," 'He loves *with* children,' (*indefinite.*)

$\frac{6}{12.}$

315. ACCUSATIVE AND ABESSIVE.

Whereunto and Wherewithout.

$\frac{6}{13.}$

316. ACCUSATIVE AND ASSECUTIVE.

Whereunto and Whereafter.

A motion of a thing (A) by a thing (B), is mostly classed by nations who have no case-ending to mark it, or no 'where-after' case-form, as a motion *to* rather than *from* (B).

Latin, 'Secundum littus,' (*acc.*)

Greek, 'βῆ δ' ἀχέων παρὰ θῖνα,' (*acc.*)

$\frac{7}{8.}$

317. OBJECTIVE AND LOCATIVE.

Wheretowards and Where.

The object of an action may be the place of it, 'Alfred did much good *for* England' (*object.*), and '*in* England' (*loc.*); and the objective case may be the place-case.

$\frac{7}{9.}$

318. OBJECTIVE AND DATIVE.

In Tonga, for 'Give it *to* me' (*dat.*), they say 'Give it for mine.'

There is in some languages an emphatic objective or dative in a formula, such as 'There's a leap for you!'

Latin, "Suo *sibi* gladio hunc jugulo;" 'I will cut this man's throat for him with his own sword.'

German, "Das waren ihnen wahre helden;" 'Those were true heroes for you.'

$\frac{7}{10.}$

319. OBJECTIVE AND ASSOCIATIVE.

Wheretowards and Wherewith.

'He bought a bat *for* the shilling,' (*object.*); or 'he bought a bat *with* the shilling,' (*assoc.*)

$\frac{7}{11.}$

320. OBJECTIVE AND ASSECUTIVE.

Wheretowards and Whereafter.

A thing with a motion of another parallel with it, is sometimes taken as a thing with the aiming of another's motion or action towards it; and the objective and assecutive cases have been classed under one case-form in Latin, Greek, German, and some other languages.

Latin, 'In regnum (*object.*) quæritur hæres.'
'Secundum flumen (*assec.*) ivit.'

$\frac{8}{9.}$

321. LOCATIVE AND DATIVE.

Where and Whereto.

When a thing (A) is in the place of another (B) or its predicate (P), it may be taken as a thing (A) with the relation of the predicate to it; and the French, Greeks, Germans, and others have classed the locative 'where' case and the dative or 'what-to' case under the same case-tokenings.

Greek, 'λυσιτελεῖ τῇ πόλει,' (*dat.*)
'ἐν τῇ πόλει,' (*dat.*)

French, 'Je l'ai donné *à* mon ami.'
'Il est *à* Paris.'

$\frac{8}{10.}$

322. LOCATIVE AND ASSOCIATIVE.

Where and Wherewith.

The place of a predicate may be the instrument of it: as,

'The child hid her face *in* her apron,' (*loc.*); or,
'The child hid her face *with* her apron,' (*instru.*)
'He squeezed his finger *in* a vice,' (*loc.*); or,
'He squeezed his finger *with* a vice,' (*instru.*)
'They played *at* quoits, or *with* quoits.'
'He played a tune *on* his violin,' (*loc.*); or,
'He played a tune *with* his violin,' (*assoc.*)

In Russian, our formula 'He is pale *in* his face,' is 'He is pale *with* his face.'

'*In* summer we make hay,' (*loc.*)
In Illyric, '*with* the summer (*assoc.*) we make hay.'
A thing 'soaked *in* water,' is 'soaked *with* water.'

$\frac{8}{11.}$

323. LOCATIVE AND ABESSIVE.

Where and Wherewithout.

$\frac{8}{12.}$

324. LOCATIVE AND PARALLEL OR ASSECUTIVE.

Where and Whereafter.

The place of an action may be with a motion parallel to it, and the locative and assecutive cases may take place one of the other.

'They walked *in* the lane,' (*loc.*); or,
'They walked *down* the lane,' (*assec.*)

$\frac{9}{10.}$

325. DATIVE AND ASSOCIATIVE.

What-to and Wherewith.

A thing associated with another under a predicate, may be taken as a thing with the relation of that predicate to it, and the associative and dative cases may take place of each other.

'I compared gold *to* or *with* silver;'
'I spoke *to* or *with* John.'

The Hindoostanee idiom is, 'I said *with* John.'

Thence the Latin *comparo* takes a dative case-form, or an ablative (*assoc.*) case-form with *cum*.

9/11.

326. DATIVE AND ABESSIVE.

Whereto and Wherewithout.

9/12.

327. DATIVE AND ASSECUTIVE.

Whereto and Whereafter.

'I kept *to* the stream,' (*dat.*); or,
'I went *down* or *by* the stream,' (*assec.*)

10/11.

328. ASSOCIATIVE AND ABESSIVE.

Wherewith and Wherewithout.

10/12.

329. ASSOCIATIVE AND ASSECUTIVE.

Wherewith and Whereafter.

'He went *with* the stream,' (*assoc.*) or
'He went *down* the stream,' (*assec.*)
So in Illyric, 'Idèm mojìm pút-em,' (*assoc.*);
'I go *with* my way.'

11/12.

330. ABESSIVE AND ASSECUTIVE.

Wherewithout and Whereafter

331. SUBJECT OF SPEECH.

Under the formula 'He *thought* or *spoke* or *wrote* of war,' war is in the genitive case, (art. 261); and it may be taken in the originative by art. 262, and in the objective by art. 265.

Therefore the formula

1. 'He spoke *of* war,' (*gen.*), may be converted into
2. 'Locutus est de bello,' (*wherefrom*),
3. 'He spoke *on* or *upon* war,' (*where*),
4. 'He spoke *about* war,' (*assec.*)

Formulæ 1 and 3 are English; formula 1 is Finnish and Bretonne.

Formulæ 2 and 3 are Latin.

Formula 2 is Magyar and German, 'Er spricht böses von ihm.'

Formula 3 is Russian and Bohemian, (Sclavonic).

Formulæ 2 and 3 are also Armenian, for although the Armenian has a case-form called the narrative, its case-ending is either the same as that of the ablative, or else that of the accusative.

332. Measures of Size.

Spaces of size, such as miles, yards, feet, inches, or others, with a predicate of size, may be taken as in the accusative, originative, or genitive case; as,

'The tower was eighty feet high;' or,
'The tower was high eighty feet.'

Here we find the eighty feet with the reaching of the tower, or its predicate, 'was high' through them; so that they are accusative by art. 264.

'The tower was high *to* or *through* eighty feet.'

We find the eighty feet as the spaces wherefrom the tower is high, and the 'wherefrom' to the predicate 'was high;' and (by art. 261) it may be taken for the 'whereof' (*gen.*) case.

Thence the Latin rule, 'Magnitudinis mensura subjicitur adjectivis in accusativo, ablativo, et genitivo.'

333. To one who does not know the formation and primary meanings of the verbs and prepositions of a language, its formulæ of speech will sometimes seem to break the laws of case, while they conform to them.

Thus, if we took *vescor* for a verb of the active instead of the middle voice, and deemed it equal to our word *eat*, or the Latin *edo*, we should wonder why it should be used with an ablative rather than an accusative case-form; but when we find that it is a verb of the middle voice, and means 'I feed myself,' we see that as the thing with which I feed myself is the instru-

ment of the action of feeding, so its name should take the instrumentive case-form, the Latin ablative.

So in Irish, the verb substantive táim, to be or become, takes a noun that will be a nominative in English, with a preposition in or into, or some such tokens of the accusative case.

'Tá mé am' ɟeaɲ,' is 'I am into a man,' 'I am into my man.' This, however, would be a formula for a man who is no longer a child or boy. It means I am no longer a child or boy; 'I am come into a man.' Therefore the formula 'I am a man and no longer a child,' is 'I am into a (or my) man;' and the formula for 'I am a man, and not a woman,' is 'I am a man.'

These cases, out of hundreds and thousands in different languages, may warn us not to think the laws of case are broken till we can thoroughly analyze every formula that may seem to break them.

334. It is often said by grammarians when they talk of cases, and especially of the twofold cases, or the shifting of them, that they are governed by prepositions, which are understood if they are not given; so that if one Latin author has written 'Eum *furti* accusat,' and another 'Eum *furto* accusat,' we are told that *furto* is governed by a preposition *de*, understood. This may be quite true, as it may be true that in 'ivit ad urbem,' and 'ivit ab urbe,' *urbem* is governed by *ad*, and *urbe* is governed by *ab*; but yet it does not stop off our inquiry for the grounds upon which the preposition *de* or *ad* or *ab* was chosen, and needed or allowed in such cases, or upon which it should govern one case-form rather than another, and nothing short of an answer to that inquiry can enlighten us on the laws of case.

335. It may be said against a system of natural cases, that to discriminate so many classes of the logical relations of things upon what may be deemed slight differences or likenesses, and to unfold so many shiftings of twofold cases, is to make grammar needlessly perplexing. To this it may be answered, that all the logical relations of things are in nature, and if they are manifold there is no help for it: we may shut our eyes to them, but we cannot lessen them. They have been brought in sundry classes under the thought of men of all nations, as they have shown by the structure of their languages, and our minds will miss the good of what should be

a wit-sharpening exercise, the learning of grammar, if we wilfully keep them out of thought.

In Basque the genitive and possessive cases are off-marked by two sundry endings or case-forms, (1+*ez*) and (1+*aren*); and in French the two associatives are marked by different prepositions; as, 'Il se promena *avec* son père,' with *avec* for with; and 'Il écrit *d'*une plume,' with *de* for with.

Botanists tell us that there are three or four hundred orders of plants, and more than a thousand species of the 'leguminosæ.' It is not by an idle wish that one can know them all, but there is no help for it. Botanists might, it is true, have stopped with the discrimination of the five great classes of plants; but still they would not therefore have lessened the numbers of the orders or species, or made them more like or unlike one another, or have left the knowledge of plants of more easy attainment.

336. PRONOUNS.

Pronouns are of two kinds, pronouns which are used *for* nouns, and called *personal pronouns*, and pronouns which are used *with*, but not *for* nouns, and called *limiting pronouns*.

337. Personal Pronouns.

Personal pronouns are words that betoken things, not by their names, but by their number, gender, and relation to the speech.

The personal pronouns are of much use instead of unknown names of persons, and instead of known names of persons and things when they come very often under speech.

The English personal pronouns are,—

I, we. | thou, ye, you. | he, she, it, they.

The likeness of the personal pronouns, especially those of the first and second persons singular, in the Indo-Teutonic languages is rather markworthy.

English	I*	thou.		Icelandic	ek	þu.
Latin	eg-o	tu.		Swedish	jag (yag)	du.
Greek	ἐ·γ·ώ	συ.		Danish	jeg (yeg)	du.
Italian	i-o	tu.		Irish	me	tu.
Spanish	y-o	tu.		Welsh	mi	ti.
A.-Saxon	ic	þú.		Russian	menya	tị
German	ich	du.		Persian	man	tơ.
Gothic	ik	þu.		Hindoostanee	main	tu.

In Coptic there are two pronouns for the second person singular; one for the masculine, *ntòk* (thou) masculine, *ntōtn* (thou) feminine.

I is the first person singular, being the pronoun by which a speaker betokens himself.

Thou is the second person singular, being the pronoun by which a first person designates a second.

He, she, or *it,* is the third person singular, being the pronoun by which a first person designates one third person.

We is the first person plural, being the pronoun by which a first person designates those of which he is one.

Ye or *you* is the second person plural, being the pronoun by which a first person designates more than one second person.

They is the third personal plural, being the pronoun by which a first person designates more than one third.

He is masculine, *she* is feminine, *it* is neuter.

I, thou, we, ye or *you,* and *they,* are of all genders.

The English pronouns are declined thus:

I.	*Singular.*	*Plural.*
Nominative	I,	we.
Possessive, Genitive	my, mine.	our, ours.
Other cases	me, with prepositions.	us,

Thou.	*Singular.*	*Plural.*
Nominative	thou,	ye.
Possessive, Genitive	thy, thine.	your, yours.
Other cases	thee, with prepositions.	you,

Lapponic has a dual form of pronoun.

He.	*Singular.*	*Plural.*
Nominative	he,	they.
Possessive	his, of him,	their, theirs, of them.
Genitive	of him,	of them.
Other cases	him, with prepositions.	them,

She.	*Singular.*	*Plural.*
Nominative	she,	they.
Possessive,	her, hers of her,	their, theirs of them.
Genitive	of her,	of them.
Other cases	her, with prepositions.	them,

It.	*Singular.*	*Plural.*
Nominative	it,	they.
Possessive, Genitive	its, of it,	their, theirs, of them.
Other cases	it,	them, with prepositions.

338. From notions of politeness, many nations designate a single second or third person, deemed worthy of high esteem,

by a pronoun of another person, or of the plural instead of the singular number; as,

'Will *you* (for wilt *thou*) sit down?' 'I thank *you* (for *thee*).'

French, 'Voulez-*vous* (for veux-*tu*) me faire le faveur?'

'Je *vous* (for *te*) remercie.'

So in Illyric.

Germ., 'Wie befinden *sie* sich?' 'How do *they* (for dost *thou*) find *themselves* (for *thyself*)?' 'How art *thou?*'

In Basque there is a respectful form of the second person singular; as, *hi, hic,* thou, homely; *eu, euc,* thou, respectful.

In Japanese there are pronouns, of several forms of worthiness, for the first and second as well as the third person; so that a speaker may honour a second or third person with a more worthy pronoun, while he may take a less worthy one for himself, or may uphold his own dignity by taking of a more worthy one for himself, and a less worthy one for another person.

In Bisaya, *quita* (we) is used for *aco* (I), the first person plural, for the first personal singular, as Horace often writes *nos* (we) for himself.

339. In English, and most other languages of the old world, the pronoun of the first person plural is ambiguous.

We may mean *I* and *thou, I* and *ye, I* and *he,* or *I* and *they;* but in the Cree language there is a pronoun for a first and second person, and another for a first and third.

Kethánow, (1+2) *we,* (I and thou) or (I and ye).

Néthanan, (1+3) *we,* (I and he) or (I and they).

The case (1+3) is sometimes met in Anglo-Saxon by *wit* (we) and the name of a third person: '*wit* Scilling,' '*we* Scilling,' '*I* and Scilling.'

In the sentence 'we are all sinners,' *we* is inclusive (1+2+3); but in 'we beseech thee,' *we* is exclusive (1+3).

So the Polynesian tongues, and the Bisaya and some of the sister ones of the Malay family, have two pronouns, one inclusive (1+2+3), and the other exclusive (1+3).

Bisaya, we inclusive (1+2+3) is *quita;* exclusive (1+3) *cami.*

Tonga, we inclusive (1+2+3) is *tow;* exclusive (1+3) *mow.*

So in Bisaya, *sira* (they); *sira Pedro,* they Peter; Peter and those with him, *οἱ Πέτρου.*

So our pronoun *his* is indeterminate in the sentence 'John has been at play with Henry, and broken *his* bat,' in which *his* bat may mean John's or Henry's. Some languages, such as Latin, Swedish, and Hindoostanee, have two pronouns for our *his*, and therefore they are of more discriminate meaning.

Latin, ejus, his (another's); *suus*, his own.
Hindoostanee, uska, his (another's); *apna*, his own.
Illyric, njihòv, his (another's); *svoj*, his own.
Swedish, hans, his (another's); *sin*, his own.

340. *They* is often used as an indeterminate pronoun for folk at large; as, 'they say there will be war.' Instead of the pronoun of the third person plural, the French use '*on*' one; as, 'on dit que,' &c.

341. Our pronouns, *self*, (A.-Saxon, *sylf*, German, *selber*,) myself, thyself, himself, ourselves, yourselves, themselves, are now very anomalous, since those of the first and second persons are shapen from possessive forms of the pronouns *my, thy, our, your*, as if *self* were a noun; and those of the third persons are shapen upon other case-forms, *him, them*. If myself should be *myself*, then himself should be *hisself*; or, if himself should be *himself*, then myself should be *meself*.

In Anglo-Saxon and Icelandic, the pronoun with *sylf, sjálf*, self, is inflected; as, A.-Sax. *icsylf, iself; fram me sylfum*, from *meself* (myself).

-Self is emphatic and reflective; as, 'I my*self* will awake;' 'I will wash my*self*.'

In Anglo-Saxon and older English, the pronouns without the *self* were more often taken as reflective pronouns.

A.-Sax., "*Ic me reste*;" 'I rest me.'

The co-operative forms of the Latin pronouns *mecum, tecum, secum*, have taken the preposition *cum, con*, again as a prefix in Spanish, and are become *commigo, contigo, consigo*; i. e., *cummecum, cumtecum*, &c.

342. The English case-forms of *he* and *she* have sprung, by syncope and crasis, from the Anglo-Saxon pronouns *he* and *heo*, with their case-endings.

Nom.,	He, he;	He-o, she.
Gen.,	He-es, his;	He-ere, her.
Dat.,	He-um, him;	He-ere, her.

343. The forms *my, thy, his, her, our, your, their,* are used before the noun of the thing possessed, or begotten of the possessive or genitive person; as, 'this is *my* dog;' 'the painter has sold *his* picture:' and the forms *mine, thine, hers, ours, yours,* and *theirs,* are used without the nouns of the things possessed or begotten; as, '*whose* dog is that?'—'*mine*;' '*whose* picture is that?'—'*thine*.'

The first forms, *my, thy,* &c. answer to the French *mon, ton,* &c., and German *mein, dein;* and the forms *mine, thine,* &c. answer to the French *le mien, le tien,* &c., and German *der meinige, der deinige,* &c.

In Cheremissian there are two forms of personal pronouns, the long form without the noun, and the short one with it.

Some tongues have possessive suffixes instead of the pronouns *my, thy, his,* &c.

In Lapponic, they are *-m* (my), *-t* (thy), *-s* (his), &c., which are the first letters of the pronouns; as,

Zjalma-m (my eye), *zjalma-t* (thy eye), *zjalma-s* (his eye).

So in Hebrew and Koordish.

344. LIMITING PRONOUNS.

A limiting pronoun is a word which limits a predicate to all or a part of the things of a name; as, *one* bird, or *each* bird, or *this* bird, has been shot; or *three* birds, or *many* birds, or *these* birds, have been shot.

345. The limiting pronouns are of several classes; some are INDEFINITE, such as *one, some, any, few, several, many, another, other, such, both, all.*

One, some, any, limit a predicate loosely to any one thing of its name; as, 'give me *one* book, *some* book, or *any* book.'

Few, some, many, much, little, limit a predicate loosely to a share of the things of a name; as, 'he has *few* books, *some* books, or *many* books;' '*much* or *little* paper.'

Another or *other* limits a predicate to a different number or individual of the things of a name from that of another foregoing predicate; as, '*this* is a bad pen,' '*these* are bad pens;' 'I must get *another* pen, or *other* pens.'

Both limits a predicate to two known things of their name; as, '*both* of his gloves are lost.'

Some of the indefinite pronouns, *few, some, many, much,*

little, have forms for comparatively greater or smaller numbers or quantities:

few,	fewer,	fewest;	much,	more,	most.
many,	more,	most;	little,	less,	least.

Such limits a predicate to an individual or share of the things of a name, like one of another foregoing predicate; as '*such* good boys deserve praise.'

All limits a predicate to the whole of the things of their name; as, '*all* men are mortal.'

346. *Each, Every, Either, Neither*, are

DISTRIBUTIVE PRONOUNS.

They limit a predicate to the individuals of their name, singly and not collectively; as, '*each* man drew his sword;' '*every* boy showed up his exercise;' 'I have not bought *either* of the horses.' *Neither* is a compound of not either, ne ægðer, or áðer.

347. *This, That, These, Those*, are

DEMONSTRATIVE PRONOUNS.

They limit a predicate to things to which the sight is directed by some bodily action, or to which the mind is directed by language; as, 'look on *this* picture and on *that*;' '*this* is the sacrifice that I have chosen.'

This, with its plural form *these*, shows a nearer thing; and *that*, with its plural *those*, marks a farther one, as '*this* is a better picture than *that*.'

This also means the latter noun in a sentence, and *that* the former; as, 'wealth and poverty are both temptations; — *that* begets pride, *this* discontent.'

Ought and *nought* are compounds from the Anglo-Saxon *wiht, wuht*, creature, being; *wight*, whit.

Ought is from *án-wiht, á-wiht*, a thing; and *nought* is from *nán-wiht, ná-wiht*, no-thing; *Latin*, ne quid; *Greek*, οὐ-δ-ὲν.

In languages which have only one demonstrative pronoun for the nearer and farther thing, and indeed in some others, one of them is sometimes emphatically marked from the other by an adverb, *here* or *there*; as, 'this here,' 'that there;' and in French, *ceci*, 'that here,' and *cela*, 'that there.' *Greek*, ἐκεῖνος (from ἐκεῖ), 'the one *there*.'

348. *Who, Which, That,*

RELATIVE.

Who, which, and *that* limit a predicate to a foregoing noun, which is called its antecedent; as, "Blessed are the dead *that* die in the Lord." *Who* now relates to persons, and *which* to things without reason and animal life; as, 'the man *who* is good is happy;' 'this is the horse *which* I bought;' 'this is the tree *which* I planted.' *That* relates to nouns of all kinds, as 'the man *that* hath done this thing shall surely die;' 'this is the sacrifice *that* I have chosen.'

Which was formerly used as a relative to a person as well as an inanimate thing; as, "Our Father, *which* art in heaven."

Who, which, and *what* are used for interrogative pronouns as well as relative ones; as, '*who* is that?' '*which* is the house?' '*what* do you say?'

Whether was once in use as an interrogative. It means which of the two; as, "show *whether* of these two thou hast chosen."—Acts i. 24.

Who is thus declined:

Nominative . . . who. | Possessive, Genitive . . . whose, of whom.
Other cases . . . . whom, with prepositions

The relative pronouns are sometimes used without their antecedent; as, 'I know* *who* did it,' *i. e.*, the 'person who,' &c., unless this formula is that of the question, '*who* did it?' Ans., 'I know *who* did it.'

Some languages, Greek, Welsh, and Hindoostanee, have pronouns of two forms for our *who, which,* and *what,* one set of relative ones, and another of interrogative ones; as,

Greek, ὃς, *who,* relative; τίς, *who,* interrogative.

In the Japanese and Mongolian the relative pronoun is not used. The formula 'the man who is come,' yields to another, in which the verb-root is placed before the noun *man,* and which means 'the come-man,' *i. e.*, 'the coming-man.'

So in Mongolian, the relative pronoun and verb give place to a participle, and the formula 'the man who spoke,' is 'the having-spoken man;' 'the girl whose eyes glisten like the sun,' is 'the sunshine-like eyed girl;' 'the book which thou gavest me,' is 'thy to-me-given book.'

349. INDEFINITE.

Whoever, Whichever, Whatever, Whosoever, Whichsoever, Whatsoever, Whoso.

These pronouns limit a predicate loosely to any person or thing; as, '*whoever*, or *whichever*, may ask shall receive;' 'do *whatever* you like.'

The pronoun *who* in *whoever, whoso, whosoever*, is declined like *who*, and takes *-so, -ever, soever* on to its sundry case-forms.

"*Whoso* rewardeth evil for good, evil shall not depart from his house."—(Prov. xvii. 13.)

"*Whosesoever* sins ye remit, they are remitted unto them."—(John xx. 23.)

"To *whomsoever* I will, I give it."—(Luke iv. 6.)

These pronouns are relatives to antecedents *understood*.

They are equal to the Latin *quicunque, quivis; qui*, who, *vis*, you will; *quilibet, qui*, who, *libet*, it pleases.

350. NUMERAL PRONOUNS.

The numeral pronouns are of two kinds, *cardinal* numbers and *ordinal* numbers.

351. The *cardinal* numeral pronouns are *one, two, three*, and like numbers onward; and they limit a predicate to some number of the things of a name.

352. The *ordinal* numbers are *first, second, third*, and like numbers onward; and they limit a predicate to a thing of a name of which they mark the order among others.

Cardinal.	*Ordinal.*	*Cardinal.*	*Ordinal.*
one,	first.	eleven,	eleventh.
two,	second.	twelve,	twelfth.
three,	third.	thirteen,	thirteenth.
four,	fourth.	fourteen,	fourteenth.
five,	fifth.	fifteen,	fifteenth.
six,	sixth.	sixteen,	sixteenth.
seven,	seventh.	seventeen,	seventeenth.
eight,	eighth.	eighteen,	eighteenth.
nine,	ninth.	nineteen,	nineteenth.
ten,	tenth.	twenty,	twentieth.

Cardinal.	*Ordinal.*	*Cardinal.*	*Ordinal.*
thirty,	thirtieth.	eighty,	eightieth.
forty,	fortieth.	ninety,	ninetieth.
fifty,	fiftieth.	hundred,	hundredth.
sixty,	sixtieth.	thousand,	thousandth.
seventy,	seventieth.	million.	millioneth.

In Magyar, the ordinal numbers end in *dik*.
In Bisaya, *polo*, ten; *ica-polo*, tenth.

353. It is markworthy, that in most languages the number *ten* is so taken for a base, that the names of numbers from one ten to two tens (twenty), (A.-Sax. *twentig*, Du. *twintig*, Germ. *zwanzig*), and the names of tens from one ten to ten tens (a hundred) are formed from the name or some token of ten. Sixteen (Du. *zestien*, A.-Sax. *sixtyne*, Germ. *sechzehn*, Norse *sextán*,) is formed from six and the name of ten, and *sixty* (Du. *zestig*, A.-Sax. *sixtig*, Germ. *sechzig*, Norse *sextíu*,) is formed of six, and an ending betokening a multiple—*ten*.

The cause of this phenomenon might have been, that mankind at first reckoned with their ten fingers and thumbs, and took them as units, tens, and hundreds, which we still call digits (*digiti*, fingers).

So there seems some likeness of the

Greek,	δέκ-α,	δάκ-τυλος:
Latin,	dec-em,	dig-iti.
Germ.,	zehn,	zehe, toe.
Hawaii,	lima (five),	lima, hand.

Kleinschmidt, in his Greenlandish Grammar, says, "that they reckon in Greenlandish not to 10 but to 5, or only to the end of one hand; then they begin with the same numerals on the other hand, and so on to one and the other foot. When all the fingers and toes are reckoned, a man is reckoned out, and they begin with another, and then with a third. They have tale-words and limb-words, to show on what limb or in what five they are reckoning, as *arfinek-atausek*, 6, or second-hand one; *arkanek-pingasut*, first foot, three, or 13."

We have some traces of this limb-reckoning in Welsh, in which we find *dau ar bymtheg*, two and fifteen, or 2 and 3 limbs, for 17; and *pedwar ar bymtheg*, four and fifteen for 19; and in English, French, and Lazish, where men reckon by scores, of which one is one man-tale, or the four limbs; as, four score, French, *quatre-vingt*.

The Gothic gives us a clue to the first meaning of our words *eleven* and *twelve*, from the verb *lif-an*, to leave.

In Gothic, *eleven* is *ain-lif*, *i.e.* one leave, one left over the ten.
twelve is *twa-lif*, *i.e.* two leave, two left over the ten.

354. The ordinal numbers are used with the cardinal ones, as names of the aliquot shares of integers, as thirds, fifths, or others; as in the fractions *two-thirds*, *three-fifths*.

355. In some of the Teutonic languages, as well as in Greek and Latin, there is a markworthy mode of telling mixed quantities of integers and halves. It is one in which the number of the integers is not given, but implied in the number of uneven halves; as, A.-Sax. *þridde-healf*, Germ. *dritte-halb*, *i. e.* the third-half, which means $2\frac{1}{2}$, as the number is one in which uneven halves occur three times, as $\frac{1}{2}$, $1\frac{1}{2}$, $2\frac{1}{2}$.

Herodotus describes some demiplinths of gold, "τρίτον ἡμιτάλαντον ἕκαστον ἕλκοντα," each weighing the third half-talent, *i.e.* two talents and a half, (*Herod.*, book i. §50); and the Latin term, *sestertius*, which is contracted of *semis tertius*, *i.e.* the third half, *as*, means two asses or pounds and a half.

Some of our ordinals, third, fourth, fifth, &c., are used in two ways,—as ordinal of things, the fifth loaf, the third acre; and divisive of things, as the fifth of a loaf, the third of a field.

In Lapponic, however, these two offices are taken by sundry pronouns; as, *colmad* (ordinal), *colmadas* (divisive).

In Kafir, instead of the ordinals they use the cardinals in the possessive case; as, 'the day of four,' for 'the fourth day.'

356. ARTICLES.

Two of the limiting pronouns, *an* and *the*, are called articles. They limit a predicate either definitely or indefinitely to one thing of its name; as, *an* object, *the* object.

An has now become *a* before a consonant or strong breathing; as, *a* man, once *an* man; a horse, once *an* horse.

A or *an* is called the indefinite article, since it limits a predicate to one thing of its name, without marking which one; as, *a* man, *an* arm.

The is called the definite article, because it limits a predicate to some marked thing; as, '*the* horse is sold;' '*the* letters are received.'

The indefinite article *an*, *a*, is the Anglo-Saxon numeral pronoun, *án*, one; and in French, Italian, Spanish, Portuguese,

German, Dutch, Turkish, and Hindoostanee, the indefinite article and the numeral pronoun *one* are the same word.

So in Anglo-Saxon *se, seó, þæt,* is both the definite article and the demonstrative pronoun *that;* while the definite article in Italian, French, Spanish, and Portuguese, *il, el, lo, la,* are fragments of the Latin pronoun *ille,* which seems itself to be an article in the expression, *Alexander ille magnus.*

In the Scandinavian division of the Teutonic tongues, such as Norse and Swedish, the definite article is sometimes suffixed to the noun; as, Norse, '*skip-it,*' the ship; Swedish, '*konung-en,*' the king; Danish, '*grav-en,*' the grave.

In the Bisaya there are two articles, *an* or *ang,* definite; and *in, ing, i,* indefinite; *ang tauo,* the man; *ing tauo,* man.

357. ADJECTIVES.

An adjective is a word to tell the quality of a thing.

Adjectives are of different forms.

358. Stem Adjectives, *from Verb-roots.*

Roots.	*Adjectives.*
bite	bitter.
A.-Sax., blíc-an, *Germ.*, blink-en, to shine	blank.
brenn-an, to burn	brown.
Gothic, balth-j-an, to dare	bold.
A.-Sax., blend-ian, to dazzle	blind.
blow (whence *A.-Sax.*, bleo, color)	blue.
dip	deep.
A.-Sax., drig-an, wither, dry	dry.
O. Goth., arb-an, *A.-Sax.*, earni-an, work	earnest.
Gothic, fahg-an, to be pleased	fair; *A.-S.*, fæger.
Gothic, fast-an, keep	fast.
Gothic, fody-an, feed	fat.
fill	full.
flow, fly	fleet.
grow	green, great (*Du.* groot).
heat	hot.
let, hinder	late.
leód, vulgus	lewd.
lie	low.
A.-Sax., hlyd-an, sound	loud.
melt	mild.
réc-an, stretch	right.

Roots.	*Adjectives.*
A.-Sax., ríp-an (to reap)?	ripe, rough.
shear, cut	short, sharp.
A.-Sax., scyl-an (divide, scale off)	shallow.
A.-Sax., slic-an (strike)?	slack, sleek, slight.
smite	smooth.
stoop	steep.
A.-Sax., stréc-an (stretch, as a string)	straight.
A.-Sax., þin-an, vanish, wane	thin.
wring, twist	wrong.

In Japanese the verb-root is taken for the adjective.

359. FORM (1+.)

(1+*y*).

Adjectives of the form (1+*y*) mean with much or many of a thing.

cloud-y, hill-y, ston-y, water-y,
grass-y, nois-y, storm-y, wind-y.

In Latin this form is (1+*osus*), (1+*tus*), (1+*ulentus*); as, nubil-osus, gramin-osus, mont-osus, onus-tus, funes-tus, lut-ulentus, pulver-ulentus.

In Greek it is (1+ωδης), λιθώδης.

In Anglo-Sax., Germ., and Dutch, it is (1+*ig*):

A.-Sax., dreór-ig; *Germ.*, traur-ig, dreary; *Du.*, doorn-ig, thorny.

In M. Goth., (1+*ahs*), (1+*ags*); Icel., (1+*ugt*), (1+*igt*).

Goth., stain-ahs, stony; *Icel.*, blóð-ugt, bloody.

Welsh, (1+*og*); brwyn-og, rushy.

In Persian, (1+sœr), (1+gin), (1+nœk), &c.

In Cree, (1+*woo*), (1+*wun*).

Nippee-wun, it is watery, wet.

Tonga, (1+*a*). *Cheremissian*, (1+**n*).

Lapponic, (1+*eija*). *Bisaya*, (1+*un*).

360. FORM (1+*en*).

Adjectives of the form (1+*en*) are material adjectives, meaning made of the thing (1):

lin-en, gold-en, wood-en, wooll-en.

Adjectives of the form (1+*en*) mean wholly of the thing (1);

but adjectives of the form (1+*ed*) mean having the thing (1) on to it: aureus, *golden;* auratus, *gilded.*

The ending *-en* is, in A.-Saxon and German, -EN; in M.Goth. -EINS; in Icelandic, -IN.

A-Sax., fleax-en; *Germ.*, flachs-en, flaxen; *Goth.*, stain-eins; *Icel.*, stein-in, stonen.

Latin, (1+*eus*), (1+*inus*), (1+*aceus*); as, argent-eus, fag-inus, herb-aceus.

Greek, (1+εος), as ἀργύρ-εος; (1+ινος), as βύσσ-ινος.

Welsh, (1+*aid*), (1+*in*), *euraid*, golden; *mein-in*, of stone.

Persian and *Hindoostanee*, (1+ĵn), as çơbĵn, wooden.

In Arabic it is (1+j). *Basque*, (1+*esco*).

361. FORM (1+*ed*).

Adjectives of this form mean, having a thing (1)
long-legged, minded, gifted.

Latin, (1+**tus*), al-atus, pil-atus, pile-atus, auritus, cornutus.

Such adjectives are found in other Teutonic languages with the representative of our ending *ed* in its place.

Bisaya, (1+*an*), (1+*un*); *calo*, hat; *calo-an*, hatted.

Basque, (1+*ada*). *Mongolian*, (1+*to*). *Australian*, (1+*tidli*).

362. FORM (1+*ly*.)

The ending *-ly* is in A.-Sax. -líc, Germ. -lich, Icel. -ligt, and means fitly *like;* so that adjectives of this form mean, like or belonging to the things named by the nouns:

friendly, kingly, manly, neighbourly.

A.-Sax., leóf-líc. *Germ.*, lieb-lich, lovely.

A.-Sax., wíf-líc. *Germ.*, weib-lich, womanly.

Greek, (1+ιος), (1+ινος), (1+ικος).
οὐράνιος, ἀνθρώπινος, δημότικος.

In Japanese the place of the adjective (1+*ly*), and others, is taken by a noun in the possessive case, *tenno*, of heaven, heavenly; 'man *of* good,' for 'good man.'

Lapponic, (1+*latz*.) *Australian*, (1+*butto*.)

Latin, (1+*anus*), mundanus, montanus;
(1+**lis*), capitalis, hostilis, mortalis;
(1+**rius*), argentarius, librarius, Hectorius;
(1+*ester*), campester, equester, pedester;
(1+*inus*), corvinus, asininus, equinus;
(1+**cus*), aquaticus; (1+*ius*), patrius;
(1+**rnus*), hodiernus, nocturnus;
(1+*ivus*), furtivus, æstivus;
(1+*aris*), consularis, militaris;
(1+*estis*), agrestis, cœlestis.

Welsh, (1+*aidd*). *Irish*, (1+man). *Arabic*, (1+ĭ).
Cree, (1+*wow*). *Finnic*, (1+*inen*.)

Many of the Latin adjectives, (1+*orius*), (1+*aris*), (1+*alis*), (1+*inus*), and Greek ones, are possessive or genitive adjectives such as we want, and for which we use a noun in the possessive or genitive form; as, asses milk, lac asininum;
geeses down, lana anserina.

363. FORM (1+*ish*.)

Adjectives of this form are of two kinds:

1st. Adjectives of unfit likeness, meaning unfitly like the thing (1); as,

mannish, womanish, brutish, prudish, childish, sottish.

2nd. Gentile adjectives, meaning of the nation or fatherland (1); as, English (Angle-ish), Scottish, Swedish.

Bisaya, (1+*nun*). Another form in *Bisaya* is (1), a noun with the breathsound *ni* or *in* after the first syllable; as, from *Bisaya* comes *Bi-ni-saya*; 'Bi-ni-saya ñga gaui,' 'a Bisayan dress.'

Lat., (1+**nus*), (1+*icus*), (1+*ensis*), Rom-anus, Angl-icus, Ægin-ensis.

Greek, (1+ιος), (1+ινος), (1+ικος), &c.

In A.-Saxon the gentile ending *-ish*, is *isc*; Germ., *-isch*; *Icelandic*, *skt*, *skr*:

A.-Sax., Englisc.; *Germ.*, Englisch; *Icel.*, Eingelskt.

In Welsh the gentile adjective is of the form (1+*ig*), Seisnig, Saxon; and that of unfit likeness is of the form (1+*llyd*), *dyfrllyd*, waterish.

In Turkish the gentile adjective is (1+lɯ), (1+li). Istambulɯ, a Constantinopolitan.

Arabic, Persian, and *Hindoostanee,* (1+i).

Ar., Afriki, African; *Per.,* Ƶirązi, of Shiraz.; *Hind.,* Bengɷli, of Bengal.

364. FORM (1+*ful.*)

Adjectives of this form mean, full or having much of the thing (1):

beautiful, gainful, joyful, sorrowful,
fearful, hopeful, scornful, wonderful.

In Hindoostanee an adjective of the form (1+dɷr) answers to this, though dɷr means *having;* as, wafɷdɷr, faith-having, faithful.

Icel., (1+*gjarn*): metnaðar-gjarn, honour-seeking; fè-gjarn, money-seeking.

365. FORM (1+*less.*)

This form means, without the thing (1):

beardless, hopeless, peerless,
breathless, lifeless, shapeless,
friendless, moneyless, sleepless.

-less is from the root *to lose;* and in A.-Saxon is -LEÁS; German, -LOS; Dutch, -LOOS; Icelandic, -LAUS.

A.-Sax., synleás, *German,* sündelos, sinless.

Dutch, vaderloos, fatherless. *Icel.,* vopnlaus, weaponless.

Finnic, (1+*ton.*) *Hawaii,* (1+*ole.*)

In Greek the answering form is (*a*+1), ἄβίωτος, ἄμορφος.

And in Hindoostanee (lɷ+1), where lɷ is the preposition *without;* lɷçɷrƨ, without help, helpless.

So in Latin its form is sometimes (*ex*+1); as, exanimis, exsanguis.

Cheremissian, (1+*temä*). *Australian,* (1+*tinna*).

Lapponic, (1+*ac*), (1+*tem*), (1+*tis*).

366. FORM (1+*ward.*)

This form means, toward the thing (1); as, homeward, heavenward.

In German, *-ward* is *-värts;* in A-Saxon, *-weard;* in Norse, *-vert.*

367. FORM (1+1.)

The Persian and Turkish are very rich of these adjectives:

pɐrî rɷwî, angel-face.
ʃir dil, lion-heart.
Lɷlɷ-rukh, tulip-cheek.

Latin, anguicomus, anguimanus, cornipes.

Greek, ῥοδοδάκτυλος. βοῶπις.

In English they mostly take the form (1+1); as,
cherry-cheek-ed, copper-bottom-ed, ox-ey-ed.

368. FORM (1+2.)

Headstrong, homeborn, motheaten.

Latin, pilicrepus, manumissus.

Greek, βαλαννηφόρος, φωσφόρος, θεόδοτος.

Icel., járnsleginn, ironshod.

Pers., jɷn-ɷsɷ, soul-soothing.
sɷyɐ-pɐrwɐr, shade-bred, bred in obscurity.

Hind., mɷl-mɐst, wealth-drunk, *i. e.* purse-proud.

Irish, monʒ-ɲuaḋ, hair-red, red-haired; báɲɲ-bˈɲɟe, top-broken, broken at top.

369. FORM (1+3.)

Lat., Lucifer (lux-fero); laniger (lana-gero); multibibus (multum-bibo); florilegus (flores-lego); puerpera (puer-pario); clarisonus (clarum-sono).

370. FORM (2+.).

371. FORM (2+*ish.*)

These adjectives are of weak meaning, and mark a low form of the quality,—rather of a quality:

blackish, longish,
brownish. shortish.

In Cree its form is (2+*issu*), misshígitt-u, he is large;
misshígitt-issu, he is largish.

The form of this adjective in Latin is,

(*sub*+2), subniger, subiratus. (2+*culus*), frigidusculus.
(2+**lus*), parvulus, misellus. (2+*eus*), subitan-eus.
(2+*ăster*.)

And in Greek (ὑπὸ+2.)

In Russian, (2+σνετ). Wendish, (2+*owy*). Kafir, (2+*ana*), (2+*azana*). Magyar, (2+*ka*), (2+*ocska*).

372. FORM (2+*ern*).

A few adjectives of the form (2+*ern*), *Icel.* (2+*ræn*), mean in directions rather towards the quarters of the sky:

northern, southern,
eastern, western.

373. FORM (2+1).

The Teutonic, Greek, Persian, and some other languages, are very strong in adjectives of the form (2+1) or (2+1*)

They are especially powerful and useful as epithets in the language of poetry.

Fair-faced, yellow-haired, gray-headed.

Two-edged, three-cornered, four-sided, five-leaved, ten-stringed.

Latin, longipes, fissipes, bimembris.

Greek, βαθύκολπος, βαθύφωνος, ἑπταέτης, πολύπους, ομογλωσσος.

Germ., zwei-schneidig. *Dutch*, vier-voetig.

Icel., fagur-hærdr, fair-haired.

In Irish and French, (1+2), coꝛ-lomnocc, foot-bare, bare-footed; tête-nue, head-bare, bare-headed.

Australian, (1+2), kurra, head; wilta, hard; *kurrawiltà*, impudent.

Persian, khuıb-ruıwe, fair-faced; khuſ-ɑlhɑn, sweet-toned.

374. FORM (2+2).

Adjectives of a limiting pronoun and participle:

almighty, all-wise.

To this form belongs the Anglo-Saxon *riht-wís*, rightwise; English, righteous.

Germ., allmachtig. *Icel.*, almáttúgr.

M. Goth., allvaldands, all-wielding, all-ruling.
Latin, altisonans, largiloquus, magnificus.

375. FORM (2+*fold*); *threefold, fourfold, manifold.*

M. Goth., (2+falths). *A.-Sax.*, (2+feald). *Ger.*, (2+fältig, fach). *Dutch*, (2+voudig).

A.-Saxon, þreo-feald. *German*, drey-fach, drey-fältig. *Dutch*, drie-voudig. *M. Goth.*, manag-falths.

To this form belong also such adjectives as *bitter-sweet*, and the intensitive or superlative adjectives formed, in Hindoostanee and some other languages, by a repetition of the positive form of the adjective, as *good-good*, very good, optimus.

376. FORM (2+3).

377. FORM (3+.).

This is the form of participles:

loving, loved, spoken.

The Latin active participle is of the form (3+**ns*), *amans.*
passive participle is of the form (3+**tus*), *amatus, rectus, auditus.*
„ future active participle is of the form (3+**turus*), meaning going to do the action; as, *amaturus, recturus, auditurus.*

378. The Latin passive gerund participle is (3+**ndus*), and means awaiting the action; as, '*liber legendus est*;' 'the book is to be, ought to be, or must be, read.'

The Greek (3+τέος) is of the same meaning; as,

αἱρετέος, βλητέος, γνωστέος.

There are other Greek ones of other forms and meanings; as,

βλαβερὸς, γλυπτὸς, βρώσιμος.

To this form belongs the Latin adjective (3+*torius*), as *auditorius, dormitorius*; and the Latin (3+*icus*), as *pudicus.*

379. There is in Latin a highly useful adjective, of the form (3+**bilis*), (3+*ilis*), (3+*itius*), meaning, that can or may be the subject of the action (3).

(*amo*) amabilis, amiable.	(*lego*) legibilis, legible.	(*audio*) audibilis, audible.
(*facio*) facilis,	(*findo*) fissilis,	(*frango*) fragilis.

In Greek its forms are (3+τος) and (εὐ+3+τος).

In Basque, (3+*coi*).

Unluckily, this kind of adjective is wanting in English, though our adjective (3+*ly*) sometimes takes its place; as, lovely.

We ought not, however, to be in want of an adjective for (3+**bilis*), as such an one is found in German and some other of the tongues of our race.

In German it is (3+*bar*), in which *bar*, from *bear*, means that can bear or take the action:

essbar,	edibilis;	*denkbar*,	intelligibilis;
trinkbar,	potabilis;	*furchtbar*,	formidabilis.

In Cree the place of this adjective is taken by verb-forms, (3+*oosu*), (3+*wun*): *nōk-oosu*, he is visible; *péy-tàk-wun*, it is audible.

380. (3+*some*); sometimes (2+*some*).

This is the form of a very useful adjective of the Teutonic languages, though in English it is unluckily much slighted. It means, disposed or given to do the action (3), or be of the quality (2).

frolicsome . . . . . disposed to frolic.
quarrelsome . . . . quick to quarrel.
irksome . . . . . likely to irk.
wearisome . . . . . tending to weary.
winsome . . . . . likely to win.

In the sentence, 'many things are *wholesome* that are not *toothsome*;' toothsome is of the form (1+*some*).—*A Treatise of Repentance.*

The ending *some* is, in A.-Saxon, -sum; German, -sam; Dutch, -zaam; Norse, -sam, -söm.

A.-Sax., wyn-sum; *Germ.*, wonne-sam, winsome.

Dutch, ge-hoorzaam, hearsome, obedient; which word 'obedient' itself is from *ob-audio*.

Icel., gaman-samr, gamesome, playful.

There is a like adjective in Latin of the form (3+*ax*), (3+*bundus*), (3+*cundus*), (3+*ucus*), (3+*idus*), (3+*ulus*), (3+**lis*), (3+*ivus*).

audax (*audeo*), loquax (*loquor*), tenax (*teneo*).
furibundus. caducus (*cado*).
jucundus, facundus (*for*), verecundus (*vereor*).
frigidus (*frigeo*), rapidus (*rapio*), cupidus (*cupio*).
bibulus (*bibo*), credulus (*credo*).
flexilis (*flecto*), edulis (*edo*). activus (*ago*).

In Cree, the place of this adjective is holden by a verb-form; as, *sàkehe-wáyoo,* he loves.
sàkehe-wáy-wissu, he is lovesome, amorous:
or, by the frequentive verb,
nipp-ów, he sleeps.
nipp-ásku, he sleeps very frequently; he is sleepsome.

Australian, (3+*binna*). *Lapponic,* (3+*es*), &c.

The place of our adjective (3+*some*) is taken in Bisaya by one of markworthy formation, the foresetting of *ma* to the root, and the insetting of *in* within it; as,
sogot, to hear or obey; *ma-s-in-ogot,* hearsome, obedient.

The Cree language has two forms of verb-adjectives; one for an accidental, and another for an essential quality:
wawg-ow, it is crooked (naturally);
wawg-etayoo, it is bent (*i.e.,* crooked accidentally).

381. FORM (3+1).

382. FORM (3+2).

The verb-adjectives in Cree and Japanese are of this form.

383. FORM (3+4).

384. FORM (3+5).

385. FORM (5+.)

From a preposition and ending; as,
Lat., ant-icus (*antè*), *Eng.,* forward,
post-icus (*post*), backward.

In Lapponic many adjectives are formed from prepositions. They are of the form (5+*satz*), such, in meaning, as *to-ly, by-ly, near-ly, round-ly, within-ly, under-ly, over-ly.*

386. FORMS (5+1), (5+1+.).

Eng., uphill, offhand; underhanded, afterwitted.

Latin, commodus (*cum, modus*); deformis (*de, forma*); exsanguis, immunis (*in, munus*); exlex, inops.

Greek, ἀντίθεος, παράνομος.

387. FORM (5+2).

There is a large body of adjectives and participles of the form (5+2).

Eng., thorough-spun, offcast, undercut, overlarge.

Latin, Præ-dives, præ-longus, sub-niger, im-possibilis, per-grandis, sup-plex, præ-stans.

Greek, σύν-τροφος, σύμ-μαχος, ἐπίλευκος, πάρεγγυς.

388. FORM (5+3).

389. FORMS (4+1) and (4+1+.).

Eng., well-manned, ill-conditioned.

Greek, ἄδακρυς (α, δάκρυ), εὔγεως (εὖ, γῆ), δύσ-οδος.

390. FORMS (4+2) and (4+3).

This is the form of many participles and some adjectives.

Eng., well-born, ill-bred, new-made, ill-looking, highly-finished.

Greek, εὐφυὴς (εὖ, φύω), ἀληθὴς (α, λήθω), δύσ-σοος (δὺς, σόος).

391. NEGATIVE ADJECTIVES.

In English, German, and Gothic, the form of the negative adjective is (*un*+2); Dutch, (*on*+2); Norse and Swedish, (*o*+2).

Eng., unknown, unseen, untrue, unfaithful.

Lat., (*in*+2), (*dis*+2), infelix, innocens, dissimilis, disjunctus.

392. The place of adjectives of quality is often taken by a noun in the possessive form; as, a man of wealth, for a wealthy man.

This is more especially the formula of the Shemitic languages, as it is that of the Japanese.

393. COMPARISON OF ADJECTIVES.

Adjectives have mostly three different forms or tokens for the comparing of the sundry forms of a quality.

394. The three forms of an adjective or quality are called, all together, the degrees of comparison; and singly, the positive degree, the comparative degree, and the superlative degree.

395. The positive degree names only the quality of a thing; as, *good, wise, great.*

396. The comparative degree names the quality of a thing, as of higher or lower form than some quality of the same name; as, *wiser, less wise.*

397. The superlative degree names the highest or lowest form of a quality; as, *wisest, least wise.*

398. The regular form of the comparative degree, in English, A.-Saxon, and German, is (2+*r); as, blacker, whiter, longer, shorter. Norse, (2+*ra*).

Latin, (2+*ior*), (2+*ius*).
Greek, (2+ότερ), (2+έστερ).
Welsh, (2+*ach*).
Turkish, (2+*r*k), (*dakhi*+2), (ϛσk+2).
Persian, (2+*tar*). *Magyar,* (2+*obb*).

The English comparative form (2+*er*) sometimes gives place to the form (*more*+2), as more amiable.

This form, (4+2), as more excellent, is that of the Turkish (dakkı+2) and (ϛσk+2).

399. The regular form of the superlative degree, in English, A.-Saxon, German, and Norse, is (2+*st); as, whit-est, black-est, long-est, short-est.

Latin, (2+*issim*), (2+*lim*).
Greek, (2+ότατ), (2+έστατ).
Welsh, (2+*af*). *Turkish,* (2+sı), (2+ı).
Persian, (2+tarın). *Magyar,* (*leg*+2+*obb*).

A very high or low form of a quality is often betokened by an adverb and adjective (4+2). Very good; *Latin,* valde bonum: and, in Tonga and Hindoostanee, by the repetition of the positive form of the adjective, as good-good.

400. Some adjectives have irregular forms of comparison, inasmuch as some, if not all of them, are formed from sundry roots; as, *good, better, best,* (betest, betst, be'st). *Better* and *best* are not formed from *good,* but from some such root as *bet.*

Bad, worse, worst. Worse and *worst* are not formed from *bad,* but from some such root as *wor.* In the Vercelli MS. *weor* stands for *bad;* thence

weor,	*weorer, weors,*	*weorest, weor'st,*	by
substitution *bad,*	*worse,*	*worst.*	

Much or *many, more, most. More* and *most* are not formed from *much* or *many,* but from *ma* or *mo, much* or *many,* whence

ma, mo;	*mo-er, more;*	*moest, mo'st.*
fur, far;	*further, farther;*	*furthest, farthest.*
A.-Sax., forð,	forðer.	forðest.

401. Adjectives, Definite and Indefinite.

In some languages, such as the Anglo-Saxon, German, Swedish, and Icelandic, there are two forms of the adjective, one for definite and another for indefinite nouns; as,

A.-Sax., án gód man; a good man.
se goda man; the good man.

402. Some adjectives of the form (5+.) are compared

(5),	(5+*er*),	(5+*ermost*),	(5+*most*).
fore	. formore (former)	. . . . .	foremost*.
forð	. . . . further	. . . . .	furthermost.
in	. . . . . inner	. . . . .	innermost, inmost.
out	. . . . . outer	. . . . .	outermost, outmost, utmost.
up	. . . . . upper	. . . . .	uppermost, upmost.
	. . . . . under	. . . . .	undermost.
fore	. . . . . forer	. . . . .	forest, forst, first.
late	. . . later, latter	. . . . .	latest, la'st, last.
nigh, (*A.-S.,* neah)	neaher, near	. .	neahest, next.

403. Second Concord.

In languages with many case-forms, the adjective is declined or takes the case-form or case-tokens of the gender, number, and case of the noun to which it belongs.

This concord of the adjective with the noun is called the Second Concord.

* Unless former is the comparative of the A.-Saxon *forma,* first; and foremost is a broken form of fyrmest or formest.

Latin, bonus dominus; bona puella.

In English, Turkish, Mongolian, and Lazish, the adjective is not declined.

In Coptic the adjective has endings for the persons, as well as for the genders and numbers.

404. VERBS.

A verb is a word which names being or action; as, *to be, to strike, to fly.*

405. Verbs are in their kind active or transitive; or neuter or intransitive.

406. An active or transitive verb is the name of an action that one thing may do to another, or that can go over from an agent to an object; as, *to strike:* a boy may strike a ball.

407. A neuter or an intransitive verb is the name of an action that one thing cannot do to another, or that cannot go over from an agent to an object; as, *to weep:* a boy cannot weep a thing.

Verbs are of sundry forms.

408. FORM (3).

Root-Verbs.

As bind, cling, drink, find, give, hang, ring, sing, tear, win.

409. FORM (1) or (1+.)

Noun-Verbs.

There are verbs which are made from nouns, and in English are in the form of the noun. They mean to affect, in some mode, with the thing whose name they bear.

to butter.	to feather (a nest).	to stone.
„ book (a parcel).	„ behead.	„ salt.
„ dung (a field).	„ enthrone.	„ shoe.
„ chalk.	„ unmask.	„ paper (a room).
„ arm.	„ nail.	„ water.
„ air (linen).	„ pin.	

Some English noun-verbs are formed from nouns by a change of clipping or breathing: as, from

glass comes glaze; grass comes graze;
hook comes hitch; house (hous) comes house (houz).

410. STRONG AND WEAK VERBS.

It is markworthy, that these two kinds of verbs, the root-verbs and the noun-verbs, differ very widely in their accidence, as the root-verbs are mostly *strong* verbs, and the noun-verbs are *weak* ones.

411. We have a few of these noun-verbs of the forms (1+**l*), (1+*er*):

spark,	speck,	nose,	side,	knee,
sparkle.	speckle.	nuzzle.	sidle.	kneel.

From *cate* we have *cater:*

'A crust, without any other *cates* or dishes.'
Cleaver on the Proverbs.

412. Strong and weak verbs are forms common to the Teutonic tongues.

A strong verb is one which takes its past-tense form from its present-tense form by a change of breathsound, but not of clipping; as,

bind, bound.	find, found.	sing, sang.
cling, clung.	give, gave.	tear, tore.
drink, drank.	ring, rang.	win, won.

413. A weak verb is one that takes its past-tense form from its present-tense form by an additional clipping or articulate sound; as, (**d*); A.-S., *-ode;* M. Goth., *-ida;* Germ., *-et;* Norse, *-ði, -di, -ti;* Swed. and Dan., *-de:*

butter,	butter-ed.	air,	air-ed.	stone,	ston-ed.
book,	book-ed.	feather,	feather-ed.	salt,	salt-ed.
chalk,	chalk-ed.	nail,	nail-ed.	water,	water-ed.

414. The strong verbs were formed when the Teutonic mother-tongue was young and strong, with a forming power that all the Teutonic dialects have now lost; so that neither of them can any more produce a new verb of the strong form: and therefore all new verbs, whether noun-verbs (as *to stucco, to lampoon, to carpet, to stone*), or adjective-verbs (as *whiten, blacken, shorten, lengthen*), or borrowed verbs (as *imitate, stipulate, conduct, retire, develope, engage*), take their past-tense form from their present-tense form by an ending such as *-ed*, and are called weak verbs.

415. It is markworthy, that in Latin noun-verbs are not often of the same conjugation as root-verbs. Latin noun-

verbs answer to our weak verbs, and are mostly of the first conjugation, which is the Latin weak form; while root-verbs are mainly of the third and second conjugation.

Root-Verbs.

ag-o, can-o, dic-o, ed-o, fer-o,
gem-o, leg-o, mitt-o, pon-o, reg-o.

416. FORM (1+.)

Noun-Verbs.

Verb.		*Noun.*	*Verb.*		*Noun.*
augur-o,	from	augur.	loc-o,	from	locus.
bucin-o,	„	bucina.	merc-or,	„	merx.
cant-o,	„	cantus.	nomin-o,	„	nomen.
decim-o,	„	decem.	popul-o,	„	populus.
effren-o,	„	frenum.	renov-o,	„	novus.
gener-o,	„	genus.	sign-o,	„	signum.
hibern-o,	„	hibernus.	verber-o,	„	verber.

In Greek the form of this verb (1+.) is (1+*ζ).

κλυδων-ίζ-ομαι,	κλύδων.
βαλαν-ίζ-ω,	βάλαν-ος.
λιθ-άζ-ω;	λίθ-ος.
βαρβαρό-ω,	βάρβαρ-ος.
βασιλεύ-ω,	βασιλεὺ-ς.

In Cree this verb is of the form (1+*oo*), &c.
weegi-oo, to tent, dwell, . . . from *wéegee*, a tent.

Australian, (1+*la*). *Mongolian*, (1+*la*). *Bisaya*, (*mang*+1), *ayam*, dog; *mang-ayam*, to hunt.

In Kafir the form of weak verbs, or those formed from borrowed roots, is (3+*sha*).—See *Appleyard's Kafir Language.*

In Coptic, (*t*+3), as *owe*, space; *t-owe*, to give space.

In Lapponic there are privative and additive noun-verbs of the form (1+.); as, *colle*, gold; *colle-htuw-am*, I am ungolded, I am goldless; *colle-htut-am*, I ungold some one, I take away his gold; *coll-aidofw-am*, I gold myself, I get gold.

417. FORM (1+3).

Eng., soot-blacken, copper-fasten.

Lat., crucifigo, (*crux figo*); navigo, (*navis ago*); belligero, (*bellum gero*).

418. FORM (2+.)

419. English verbs of the form (2+*en*) are weak verbs, meaning to make or become of the quality (2). They are of inceptive meaning:

gladd-en, light-en, madd-en, redd-en, straight-en, short-en.

In Lapponic there are verbs of the form (2+.), shapened from the numeral pronouns; as, (2+*dastam*), to three a thing, to divide a thing into three parts.

In Germ. and Dutch the inceptive verb is of the same form (2+*en*), or of the form (*ver*+2+*en*); and in Norse its ending is *-na*.

Ger., *weiss-en*, whiten. *Norse*, *roð-na*, redden.

In Latin it is (2+**sc*) intransitive, and (2+*ic*) transitive, as *alb-esc-o*, to grow white, and *alb-ico*, to make white; and in Greek, (2+ιζ), (2+ν), &c., μακαρ-ίζ-ω, μαλακ-ίζ-ω, βαρύ-ν-ω, δασύ-ν-ω.

In Irish, (2+*aim*), beaŋ-aim, redden.

In Russ., (2+**tĕ*). In Australian, (2+*arn*).

In Cree, (2+*puth*): *míthkoo-s-u*, he is red;
míthkoo-puth-u, he reddens.

In Cree the place of adjectives is taken by adjective-verbs: *kínwoo-s-u*, he is tall.

In Cheremiss., *ishtæ-m-äm*, to become cold, from *ishtæ*, cold.

In Mongolian, (3+*ra*). In Bulgarian, (*za*+3).

420. FORM (2+1).

To black-ball.

421. There are, in some languages, inchoative or inceptive verbs of the form (1+.), as (1+**n*) in Australian: *karko*, she-oak; *karko-n-endi*, to become she-oak.

422. FORM (2+3).

Eng., to white-wash.

Latin, calefacio, clarifico, illiquefio, posse (potis esse), mitigo (mitis ago)?

423. FORM (3+.)

424. Causative Verbs.

There is, in many languages, a form of verb which is shapen from its first form, and means not to do the action, but to cause the doing of it by another thing.

From to lie	to lay	cause to lie.
„ drink . . .	drench . . .	„ drink.
„ bite	bait	„ bite?
„ drip	drop	„ drip.
„ fall	fell	„ fall.
„ rise	raise	„ rise.
„ sit	set	„ sit.

The causative verbs are mostly weak, though their intransitive forms may be strong.

There are not many English or Teutonic verbs which have causative forms, the place of which is taken by the intransitive form, as *burn*, which means both to burn, as lime, and *make burn*, as the lime-burner; or by another verb, as *stand*, to make stand; *eat*, feed.

In Hindoostanee the causative form is made from the intransitive one by the insertion of another breathsound or clipping; as,

dɒrnɵ, run; dɒrɵnɵ, make run.
khɵnɵ, eat; khɤlɵnɵ, feed.

In Hebrew the form called *hiphil* is the causative:

קָטַל, he killed; הִקְטִיל, he caused to kill.

In Turkish the causative form of the verb is (3+*dur*); in Lapponic, (3+*dat*); and there is a causative form in the Cree.

In Kafir it is (3+*isa*), as *tanda*, to love; *tandisa*, to cause to love.

In Australian, (3+*iap*).

In Cheremissian, (3+*t*), as *porem*, ineo; *portem*, induco.

In Hawaii, (*ho*+3). In Lapponic, (3+*aht*).

In Mongolian, (3+*gul*). In Finnic, (3+*tan*).

In Coptic, (*t*+3), as *co*, drinking; *tco*, drenching, watering.

Diminutive or Frequentative Verbs.

425. Form (3+.).

There is in some languages a form of the verb which means to do the action a little, or in a light mode, or with repetitions. Verbs of such a form are called *frequentative* or *diminutive* verbs.

We have some few of them in English, of the form (3+**l*).

chuck . . . . . chuckle.	rough . . . . . ruffle.
crack . . . . . crackle.	scrape . . scrabble, scramble.
daze . . . . . dazzle.	(*A.-S.*) scrimm-an . shrivel.
draw . . . . . drawl.	shove . . . . . shuffle.
drip . . . . . dribble, drivel.	sneer, snore . . . . . snarl.
fawn . . . . . fondle.	spirt . . . . . spirtle.
grope . {(*A.-S.*, grapi-an)} grapple.	spring . . . . . sprinkle.
	stray . . . . . straggle.
hack . . . . . hackle.	start . . . . . startle.
hand . . . . . handle.	swing . . . . . swingle.
jog . . . . . joggle.	tink . . . . . tinkle.
mew . . . . . mewl.	(*A.-S.*; wád-an), } go, wade . waddle.
nip . . . . . nibble.	
prate . . . . . prattle.	wrest . . . . . wrestle.
pose . . . . . puzzle.	wring . . . . . wrangle, wriggle.
roam . . . . . ramble.	

In Cree the diminutive verb is of the form (3+*asu*),
nipp-ow, he sleeps; *nipp-asu*, he sleeps a little.

In Latin it is sometimes (*sub*+3),
subrideo, to laugh a little, smile;
and sometimes (3+**llo*), (3+**co*),
cant-illo, sing small, chirp. *nigrico*, to grow blackish.
scrib-illo, scribble. *fodico*, to spuddle.

In Cheremissian, the diminutive is (3+*al*), as *kasht-am*, I go; *kasht-al-am*, I go a little.

The frequentative is (3+*akal*), as *kasht-am*, I go; *kasht-akal-am*, I go often.

In Hawaii, frequentative (3+3.)

Finnic, frequentative-intransitive, (3+*elen*), as, *seis-elen*, to stand often.

Finnic, factive-frequentative, *seis-attelen*, I make stand often; factive-frequentative reflective, *seis-attelein*.

Lapponic, frequentative, (3+*azj*.)

Bulgarian, (*po*+3), I do the action (3) a little.

There are in Latin some iterative verbs of the forms (3+*ito*), (3+*iculo*):

ag-o,	ag-ito.	mitt-o,	miss-iculo.
curr-o,	curr-ito.	volvo,	voluto.
hær-eo,	hæs-ito.	*Virg. Æn.* ii. 725.	

Here we should place the Latin desiderative verbs of the form (3+*urio*), which mean to tend to the action, or desire it; as, from

ed-o,	esum,	esurio.
parc-o,	partum,	parturio.

In Lapponic, (3+*ow*).

And the Latin intensitives of the form (3+**sso*); as,

facio,	facesso.
capio,	capesso.

The Bulgarian intensitive is (*ra*+3).

In Cree it is (*ne*+3), (3+*ásku*).

We have a few of these iterative or frequentative verbs of the

426. FORM (3+*er*).

beat,	batter.	gleam,	glimmer.	wave,	waver.
chat,	chatter.	spit,	spatter, sputter.	wind,	wander,
climb,	clamber.	*	slumber.		wonder.
fret,	fritter.	sway,	swagger.	whine,	whimper.

427. FORM (3+3).

428. SUDDEN VERBS.

The Finnic has a form for the sudden and quick doing of an action. The form is (3+*ahd*), (3+*ais*).

Qu. If snock, snip, are sudden verbs from knock, nip.

429. CONTINUATIVE VERBS.

The Finnic has a form for the continuance of an action, (3+*in*).

430. FORM (1+.)

INCHOATIVE VERBS.

Inchoative verbs of this form mean, to begin to be the thing (1), as if we were to say of the water 'it ices,' for 'it freezes;' and of steam, 'it waters,' for 'it condenses.'

In Lapponic, the form of the inchoative verb is (3+*akåbt*).

431. FORMS (4+.) and (5+.)

In Lapponic are many verbs of these forms, made from adverbs and prepositions.

(4+*an*), (4+*am*), 'I here myself,' I come hither.
'I off myself,' I withdraw.
'I west myself,' I go west.
'I late myself,' I retard myself, or make myself late.
(5+*astam*), 'I round,' I go round. 'I over,' I go over.
'I up,' I go up, climb.

432. FORM (5+1).

We have some of these verbs of the form (*be*+1); as,
In English, be-dew, be-friend, be-head, be-smut, be-tide.

433. FORMS (5+3) and (4+3).

These are the forms of innumerable verbs in the Indo-Teutonic languages. They are compounded of a preposition and verb, or of an adverb, or some other particle of that kind, with a verb.

Lat., abjicio, disjicio, describo, prætereo, circumambulo.
Greek, ἀποβάλλω, διαβάλλω, καταβαίνω, παρέρχομαι, περιβάλλω.

434. FORM (*en*+3), (*in*+3).

encage, engird, engrave, enlarge, enrol.
incline, increase, induce, inflate, inscribe, intend,
Lat., in-clino. in-cresco. in-duco. in-flo. in-scribo. in-tendo.
adsum, intersum, præsum.
Greek, ἐνάπτω, ἐνδέχομαι, ἐννοέω, ἐντρέπω.

Noun-verbs of this form, as encage, ἐννοέω, mean to put or take into the thing under the noun; as, encage, to put into a cage; ἐννοέω, to take into the mind, νόος.

But verb-rooted verbs of this form mean to do the action onwards; as, *increscо*, increase, to grow *on*.

435. FORM (*over*+3), (*under*+3).

overtake, overbear, overcome, overflow, overrun.
underbid, undersell, understand, underwrite.
M. Goth., *ufar-fuljan*, overfill.

Latin, sub-eo, sub-igo, sub-scribo,
super-addo, super-figo, super-jacio.

Greek, ὑποβαίνω, ὑπογράφω, ὑπερβαίνω, ὑπεργράφω.

Russ., (подъ+3) for (*under*+3), and (пере+3) for (*over* +3).

L

436. FORM (*out*+3).

Out, in this form, means *beyond*; as,
out-bid, out-do, out-fly, out-grow, out-run, out-stand.

Lat., (*præ*+3), (*ante*+3), (*super*+3).

Greek, (ὑπὲρ+3), (περὶ+3.)

437. FORM (*with*+3).

With, in this form, means *against*.

	withdraw,	withhold,	withstand.
Lat., (*re*+3),	retiro,	retineo,	resisto.

438. FORM (*be*+3).

The *A.-S. be*, our *by*, means *by* or *about*.

be-daub, ... to daub by or about.
be-fall, ... to fall by.
be-gird, ... to gird by.
be-hold, ... to hold the eyes or mind by.
be-set, ... to set by or about.
be-speak, ... to speak about.

This form is found in A.-S., Germ., Du., and M. Goth.; as, *A.-S.*, be-sprecan; *Germ.*, be-sprechen; *Du.*, be-spreek, be-speak; *M. Goth.*, bi-gitan, be-get.

439. FORM (*fore*+3).

Gr. (πρὸς+3), *Lat.* (*præ*+3), (*pro*+3), *Russ.* (предъ+3).

forecast,	forego,	foreknow,	forerun, foreshow.
provideo,	præscio,	præcurro,	præmonstro.

This form is found in A.-Sax., Norse, M. Goth., Germ., and Dutch; as, *A.-S.*, fore-sceawian, foreshow; *Norse*, fortelja, foretell; *M. Goth.*, faur-rinnan, forerun; *Germ.*, vorher-sagen; *Du.*, voorzeggen, foresay.

440. FORM (4+3).

441. . FORM (*mis* + 3.)

Mis means *wrong;* thence our words misbehave, miscall, mislead, mistake, misunderstand.

This form is found in A.-Sax., German, Gothic, and Norse.

A.-Sax., mis-truwian; *Germ.*, mis-trauen, mistrust;
Norse, misbruka, misuse; *M.-Go.*, missa-dêds, misdeed.
Latin, neg-ligo (ne-lego), ne-scio, ab-utor.
Greek, (παρὰ+3); παρακούω, mishear.

In Cree is a form which may be reckoned with this, and means to do an action wrongly, or undesirably, or accidentally:

ate-skawáyoo, he mis-elsewheres-him; displaces him wrongly.
thàke-skawáyoo, he mispushes him; pushes him accidentally or wrongly.

442. FORM (*for* + 3).

For (in A.-Sax. and Norse *for*, in German and Dutch *ver*, and in M. Goth. *fra*,) means *off*. Thence

forbid,	bid off.
forswear,	swear off (from the truth).
forgive,	give off; forlorn, lost off.
forbear,	bear off; forspent, spent off.
forget,	off-get.
forgo,	go or let off: wrongly written *forego*.
forsake,	offseek.

A.-Sax., for-beodan, *Ger.*, verbieten, *Norse*, forbjoda, forbid.
Du., vergeeven, *M. Go.*, fraletan, to forgive, give or let off.
Lat., (*per*+3), perjurare, forswear.

443. FORM (*tó* + 3).

This is an Anglo-Saxon form, in which the *tó* (the Ger. *zu*, *zer*, Latin *dis-*, Gr. *ἀνα-*, Russ. ото,) means *away, asunder;* thence, 'tó-brake his skull,' *i.e.*, 'broke in pieces his skull.'—Judges ix. 53.

Thence, 'go tó,' 'go away.' *Fr.*, allez vous en.
A.-Sax., tó-drífan, dispellere. *Germ.*, zerbrechen, disrumpere.
Sunder would make a good substitute for the Latin *dis:*

dissentio,	sunderthink.
dispono.	sunderset.

444. FORM (*un*+3).

This form means to undo the action, or do it the reverse mode:

undo, unhang, unbend, untie.

In A.-Sax., (*un*+3), untigian, untie.
Norse, (*ó*+3), ónyta, to make useless.
M. Go., *and* / *un* } Greek, *ἀντί*. Latin, *in*.
andbindan, unbind.
unloose, unpick, are anomalous.

Of this form are innumerable compound verbs in Latin, Greek, Teutonic, Sclavonic, and other languages: as, adcedo (accedo), antecedo, intercedo, percurro, postpono, transeo, decido, excedo, præcedo, procedo, ineo, subcedo.

445. BEING, ACCIDENTAL AND PROPER.

In some languages there are two verbs of being; one for a proper or natural quality or state, and another for an accidental or received quality or state.

In 'man *is* mortal,' the predicate is of a proper quality; but in 'John *is* sick,' the predicate is of an accidental state.

The Spanish has two sundry verbs for such sundry predicates:

'El hombre *es* mortal,' man is mortal, (verb *ser*).

'Este hombre *esta* cojo,' that man is lame, (verb *estar*).

Some such difference of proper and accidental being seems once to have been marked in the Teutonic tongues by the verbs represented by the Anglo-Saxon *beón* and *wesan*.

'Godes willa *is* weorc, and He næfre *by'ð* wérig.'

God's will *is* (properly) work or operation, and He *is* (becomes accidentally) never tired.

446. The Japanese have verb-endings or verb-particles, and therefore verb-forms, of lowliness and honour; so that a man, saying to his betters 'I *write*,' and 'you *write*,' might take the lowly form for himself, and the honour form for the other man.

447. PERSON AND NUMBER.

In most languages verbs take sundry forms as names of the action of the different persons and numbers of persons; as, in Latin,

Singular Number.		*Plural Number.*	
1st person,	am-o, I love.	1st person,	am-amus, we love.
2d „	am-as, thou lovest.	2d „	am-atis, ye love.
3d „	am-at, he loves.	3d „	am-ant, they love.

448. The English verb has lost some of its Anglo-Saxon endings for the marking of the persons, and the only persons that are marked by the form of our verb are the 2d person singular, *thou*, marked by the ending **st*, and the 3d person singular, marked by **th* or **s*.

I love; thou love-st; he, she, or it loves or loveth.

The Cree verb marks the gender of the object:

péyakoo-hayoo, . . he unites them, (animate).
péyakoo-tow, ... he unites them, (inanimate).

449. In languages which mark every person by its own ending of the verb, there is little need of the personal pronouns otherwise than as marks of emphatical discrimination.

'I read and write,' would be usually given in Latin without the pronoun, as *lego et scribo;* but '*I* read, and *thou* wrotedst,' would be '*ego* legi, *tu* verò scripsisti.'

In English, from a want of tokens of the persons in the verbs, the pronouns are always needful.

450. We have not in English any dual form of the verb, as we have not any of the noun or pronoun.

451. In languages which have forms of the verb for all the persons of all the numbers,—singular, dual, and plural, or singular and plural, there is a rule that the verb must agree with its nominative case in person and number, or must be of the form that belongs to the person and number of the nominative case. This rule, however, which is called the *first concord,* is sometimes broken, as in Greek a plural nominative case of the neuter gender will have a verb of the singular form.

452. VOICE.

Actions may so come under speech, that the speech may be mainly of the doing of an action (B) by a nominative doer (A), as 'John (A) struck (B) the ball;' or the speech may be mainly of the taking of an action (B) by a nominative undergoer (A), as 'the ball (A) was struck (B) by John.'

453. Verbs have forms or tokens, called the ACTIVE VOICE, for the telling of the doing of an action by a nominative doer of it, as 'John *wrote*;' and verbs have forms or tokens, called the PASSIVE VOICE, for the naming of the undergoing of an action by a nominative taker of it, as 'the letter was *written*.'

In Coptic, change of breath-sound is a token of voice; as, tot, persuading (active); tit, persuaded (passive).

454. The doer of an action may be also the taker of it, as 'John struck himself;' and some tongues, such as Greek and Cree, have a form of the verb, called the MIDDLE VOICE, for the marking of the doing of an action by a nominative doer to himself.

Greek, ἔτυπ-ον, I struck; ἐτυπ-όμην, I struck myself.

Cree, (3+*hissoo*), áwkoo-hayoo, . . he hurts him.
áwkoo-hissoo, . . he hurts himself.

In other languages the doing of an action by a nominative to himself is marked by a pronoun, or some word meaning *-self*.

Latin, "Claudius abscondidit *se*."
'Claudius hid *himself*.'

Russian, онъ моетъ-ся, he washes himself, ся being a contraction of себя, *self*.

'They sat *them* down and cried.'—*Children in the Wood.*

The middle voice is of two kinds, the *direct* and *indirect*.

455. The *direct middle voice* is that of the doing of an action by a nominative (A) to himself (A); as, 'the boys (A) washed themselves (A);' 'I (A) blame myself (A);' 'she (A) warmed herself (A).' *Greek*, λούομαι.

Kafir, (*zi*+3), zi-tanda, to love oneself.

456. The *indirect middle voice* is that of the doing of an action by a nominative doer (A) to a taker (B), so as to bring the taker (B) under the power of (A).

'Make thee [for thee] (A) an ark (B) of gopher wood.'

'Thou (A) shalt not make to thyself (A) any graven image.' (B)

'Riches (A) make themselves [for themselves] (A) wings.' (B)

'Lay up for yourselves (A) treasures (B) in heaven.'

'I (A) have bought myself [for myself] (A) a horse.' (B)

Greek, δέχομαι, I receive for myself.

The simulative form of the Cree verb is a reflective one, as (3+*kásoo*).

múskówiss-u, ... he is strong.

muskówisse-kásoo, ... he strong-makes-himself; pretends to be strong.

457. Latin verbs of the passive form have often the direct or indirect reflective meaning of the middle voice; as,

Direct, Turnus vertitur, . . Turnus turns himself.

Indirect, vultum demissa, . . having hung down the face (B) for herself (A) [her face].

faciem mutatus, . . having changed the form (B) for himself (A) [his form].

458. RECIPROCAL VERBS

Are verb-forms for actions by agents one to the other, as 'the men help each other.' Some languages have reciprocal verb-endings:

In Australian (3+*ana*), as *tand-ana*, to love one another.

In Mongolian (3+*ltsa*).

459. An *impersonal verb* is one which names a proposition of some natural cause, or phenomenon, or power, or of some action; as, 'it rains,' 'it freezes,' 'it thaws:' that is, the cause which begets rain, or frost, or a thaw, is doing it. 'It is cold,' 'it is dark;' that is, the air, or the space within sight, or the day or night, is cold or dark.

'It is God that avengeth me;' that is, the power that avengeth me is God.

'It is a good thing to give thanks unto the Lord;' that is, the action 'to give thanks unto the Lord' is a good thing.

460. PARTICIPLES.

A *participle* is a part of the verb which is in kind both a verb and an adjective, as the word *singing* in the sentence 'My *singing* bird is dead;' or the word *broken* in the proposition 'They poured water into a broken cistern.'

461. There are in English two participles, the *active* or *imperfect*, and *passive* or *perfect*.

462. The active or neuter participle ends in *-ing*; as, a '*loving* child,' a '*singing* bird.'

463. The participle of the form (3+*ing*) should not be confounded with the noun of the same form. In the sentence 'I like to hear *singing*,' the word *singing* is a noun, though it is of the same form as the participle *singing* in the expression 'I have a *singing* bird.'

In Anglo-Saxon, as well as in German and other Teutonic tongues, the participle and verbal noun have different endings, as the noun in Anglo-Saxon is (3+*ung*) or (3+*ing*), and the participle is (3+*end*); and the expression, 'I was hunting yesterday,' is "Ic wæs on huntunge gyrstan dæg," 'I was on or in hunting yesterday.'—*Ælfric's Colloquy*.

This use of *on* or *at* coincides with that of *on* or *at* in the expression 'David fell on sleep,' (Acts xiii. 36); for which we should say now 'David fell a'sleep,' *i.e.*, on or into sleep.

464. The (3+*ing*) participle is in German (3+*end*); A.-Sax., (3+*ende*); Gothic, (3+*ands*); Norse, (3+*andi*); Swedish, (3+*ande*).

465. The passive participle is in German (*ge*+3+*en*), (*ge*+3+*et*); A.-Sax., (3+*en*), (3+*ed, ode*), (*ge*+3+*en*), (*ge*+3+*ed*); Norse, (3+**t*); Swedish, (3+*en*), (3+*et*).

466. In Latin and Greek there are participles of other kinds, such as the Latin future participle (3+*turus*), and the Greek one (3+σων), meaning 'going to do the action;' and the gerund participle (3+**ndus*), meaning 'that ought, or is, to undergo or do the action.'

467. Although the perfect participle (3+*ed*) of the English weak verb ends in the type-language in *-ed*, yet the *e* is not usually sounded in common speech, but after *d* or its kins-letter *t*, as commanded, delighted, intruded, requited.

called is pronounced	call'd.	stabbed is pronounced	stab'd.
loved . . . . . ,, ...	lov'd.		
marred . . . ,, ...	mar'd.	layed has become	laid.
planned . . . ,, ...	plan'd.	payed . . . . ,, ...	paid.
raised . . . . ,, ...	rais'd.	sayed . . . . ,, ...	said.

468. When the last consonant of the verb is rough, the *d* becomes its rough kins-letter *t* (Art. 127) in sound, and sometimes in spelling:

laugh'd, laught.	stopp'd, stopt.	crack'd, crackt.
quaff'd, quaft.	hitch'd, hitcht.	pass'd, past.

469. The perfect participle of most besides the weak verbs are, or were in the older form of the language, of the form (3+*en*); as, fall, fall-en; break, brok-en.

The *e* is often omitted in common speech, and in spelling; as,

blown for blowen.	lain . for . layen.	sown for sowen.
done . ,, . doen.	mown ,, . mowen.	sworn ,, . sworen.
drawn ,, . drawen.	sawn . ,, . sawen.	torn . ,, . toren.
flown . ,, . flowen.	seen . ,, . see-en.	worn . ,, . woren.
gone . ,, . goen.	shorn ,, . shoren.	falln . ,, . fallen.
grown ,, . growen.	shown ,, . showen.	brokn ,, . broken.
known ,, . knowen.	slain . ,, . slayen.	

Sometimes the *n* clipping is dropt; as, *ago* for agone, *broke* for broken, *writ* for written.

470. The passive or perfect participle is of the form (3), (3+*en*), (3+*ed*); as, a *stung* hand, a *broken* heart, *baked* meats.

471. We have an aorist participle compounded of the two; as, 'having delivered his message, he departed:' and the Finnic has a past active participle, with a power much like that of the Greek aorist active participle τύψας.

The Cree language has special clippings for man-actions, to mark whether they are done by the mouth, hand, arm, leg, &c.

472. NEGATIVE VERBS.

Some languages have negative forms of verbs to betoken the not-ness of an action or predicate. In Latin and Anglo-Saxon we find a few shapen of an adverb *ne* or *non*, 'not,' blended with the verb, as nolo, nonvolo; A.-Saxon, nyllan, ne wyllan; næs, ne wæs.

In Chippeway the form of the negative verb is (3+*se*), (3+*ze*).

In Greenlandish, (3+*'ngit*).

In Japanese, present tense, (3+enu), (3+ezu); past tense, (3+*nanda*), &c.

In Kafir, (*nga*+3+*i*), as, *uku-teta*, to speak; *uku-nga-tet-i*, not to speak.

In Turkish, ($\frac{ma}{s}$) *sâpmak*, to err; *sap-ma-mak*, not to err.

473. TENSE.

Tense (in French *temps*, and in Latin *tempus*,) means time. The tense of an action or predicate is its time.

474. The tense of a predicate is betokened in sundry languages either by forms of the verbs or tense-forms, as 'I sing,' 'I sang,' 'I love,' 'I loved;' or by the verb or its participle with helping verbs, or other tense-tokens (tense-formulæ), as 'I shall love,' 'I shall have seen,' 'I have found,' 'I had written.'

475. The doctrine of tense is nearly as unsettled as that of case, since the time of an action and the time-form of its verb are often taken loosely one for the other.

476. Some grammarians will hold that a tense is only a tense-form of the verb, and that since the formula 'have spoken,' in the sentence 'I have spoken,' is made up of *have* and *spoken*, it is no tense of the verb 'speak;' and that the verb 'to speak' has only two tenses, the present *speak*, and past *spoke*. But if this were allowed, it would follow that 'locutus sum' is no tense of 'loquor,' and that 'J'ai parlé' is no tense of 'parler,' a consequence which would not be received.

Yet if a man were to say of the same action, first in Latin, 'legeram librum,' then in French, 'J'avais lu le livre,' and

lastly in English, 'I had read the book,' it is clear he would be speaking of the same *time* (tense) in all three languages, though he might betoken it in Latin by a tense-shape of the verb, and in the other tongues by helping-verbs and participles; and therefore if tense is *time*, it would be wrong to hold that French and English, which betoken the same time as *legeram*, had not the tense of it.

It seems best, therefore, to take tense as the relative time of a predicate, and to call the time-shapes of the verb, as 'legi, legeram,' *time-forms*, or *tense-forms;* and the tense-tokens, composed of the verb or participle with helping-verbs, *time-formulæ*, or *tense-formulæ;* as, 'I shall love,' 'I have loved,' 'I shall have spoken,' 'I had spoken.'

Murray says that "tense is the distinction of time, and is made to consist (in English) of six variations;" but if he means by 'variations of tense' time-forms of the verb, six are more than we have; and if he takes time-formulæ for variations of tense, six are less than those known in English, which is very rich in tense-formulæ.

As the logical relations of things are innumerable, so are those of the times of actions, and therefore we shall not inquire how many or what they all may be, as taken singly; but, inasmuch as the nations of the earth have classed them in their languages, as they have classed in their languages the logical relations of things; and inasmuch as the tense-forms or tense-formulæ of the verbs are tokens of the classes into which they have been formed; so it seems enough to take for the tenses of verbs those which we find marked by tense-forms and tense-formulæ of known tongues; and English is so rich of tense-formulæ, that there are but few in other tongues for each of which it has not one of its own.

477. Present Tense.

The present tense is the time of the uttering of a predicate; as, 'I love,' or 'I am loving;' that is, I love, or am loving, while I utter the predicate 'I love,' or 'I am loving.'

478. The present tense in English is of two kinds, the *present indefinite*, as 'I love,' and the *present definite*, as 'I am loving.'

479. The present indefinite form betokens the time of a predicate of the present time, and of much more than the

present time, whether by repetition or continuation, as 'I walk,' 'he sells books,' 'she likes knitting,' now and at other times, from time to time, or always, as by practice, by trade, or by disposition.

480. The present definite tense-formula is rightly composed of the verb *to be*, a preposition *on* or *in*, and the noun (3+*ing*), as 'I am on or in loving.' It betokens the time of a predicate of the present time, and of little more than the present time, as 'I am walking' (now), 'he is selling books' (now), 'she is sewing' (now).

The present actual tense-formula sometimes takes a place which may seem that of the present indefinite.

One may say with the present indefinite formula, 'I bathe,' meaning habitually; he may say with the present actual formula, while he is in the water, 'I am bathing;' or, he may say at a watering-place, but not in the water, 'I am bathing for a short time under medical direction,' which is the present actual formula taken rather narrower than the present indefinite for an action of little more than the present time.

The Latin and Greek, with their daughter tongues, have only one tense-form for these two formulæ; but the Mongolian, Irish, and Hindoostanee have both of them.

481.

	Present Indefinite.	*Present Actual.*
Irish,	glannan ɲé,	labˈɲaim,
	'he cleanses.'	'I am speaking.'
Hind.,	mein mœrtœ,	mein mœrtœ hun,
	'I strike.'	'I am striking.'

482. PRESENT INDEFINITE.

Active Voice.

1. I love (3).	1. we love (3).
2. thou (3+*est*).	2. ye or you (3).
3. he, she, or it (3+*s*) or (3+*eth*).	3. they (3).

The ending *-s* is that of the actual language; (*-th*) is found in the Bible, and was that of the Anglo-Saxon and older English: *-th* or þ was the Anglo-Saxon ending of all the persons in the plural number.

SUBSTANTIVE VERB, *To Be.*

Indefinite and Definite.

1. I am.	we are.
2. thou art.	ye or you are.
3. he, she or it is.	they are.

483. PRESENT DEFINITE.

1. I am	(3+*ing*).	we are	(3+*ing*).
2. thou art	(3+*ing*).	ye or you are	(3+*ing*).
3. he, she, or it is	(3+*ing*).	they are	(3+*ing*).

PASSIVE VOICE.

Indefinite and Definite.

The passive voice is formed of the substantive verb *To Be*, and a passive participle.

English participles are of three forms, (3), (3+*en*), and (3+*ed*).

(3) is the root-participle, as *stung*.

(3+*en*) is the strong participle, as *wov-en*.

(3+*ed*) is the weak participle, as *stoned*.

1. I am (3), (3+*en*), (3+*ed*).	we are (3), (3+*en*), (3+*ed*).
2. thou art - - -	ye or you are - - -
3. he, she, or it - - -	they are - - -

This formula is sometimes taken for a past time, and sometimes for a present one. The true time of the proposition 'the murderer *is hanged*,' may be the perfect present, as it may mean 'has been hanged,' but is not now in the state *hanging*; while the same formula 'the hat *is hung* on the peg,' may be one of the present time, and may mean is now in the state *hung*.

In Cree these two meanings are given by two tense-forms; as,

u'ckoo-t-ayoo . . . . . it is hung, (and now hanging).

u'ckoo-ch-egàt-ayoo . . it is hung, (has been hung).

484. PAST TENSE.

The past tense is that of a predicate of a time before that of the uttering of it.

There are two past-tense formulæ,—the past indefinite, and the past definite.

PAST INDEFINITE.

1. I bound (3), or loved (3+*ed*).	we (3) (3+*ed*).
2. thou (3+*est*), (3+*edst*).	ye or you - -
3. he, she, or it (3), (3+*ed*).	they - -

SUBSTANTIVE VERB, *To Be.*

1. I was.	we were.
2. thou wast.	ye or you were.
3. he, she, or it was.	they were.

PAST DEFINITE.

1. I was (3+*ing*).	we were (3+*ing*).
2. thou wast -	ye or you were -
3. he, she, or it was -	they were -

INDEFINITE.

Passive Voice.

1. I was (3), or (3+*en*), or (3+*ed*).	we were - - -
2. thou wast - - -	ye or you were - -
3. he, she, or it was - - -	they were - - -

DEFINITE.

1. I was (being), (3), (3+*en*), (3+*ed*).	we were - - -
2. thou wast - - -	ye or you were - - -
3. he, she or it was - - -	they were - - -

Our indefinite tense-form 'I bound,' or 'loved,' is used for two time-modes of a predicate,—the single (done once), and iterative (done many times in succession); as, 'he *struck* (once),' or 'he *struck* (many times).' Under the sentence 'I *wrote* to my father yesterday,' I *wrote* once. Under the sentence 'when I was in London, I *wrote* to my father once a week,' I *wrote* many times in succession. So, 'John *played* cricket yesterday,' or 'Jane *sold* me some apples this morning,' means that John played and Jane sold once; while 'John formerly *played* cricket,' or 'Jane once *sold* apples at a stall,' means that John played and Jane sold many times.

The past indefinite single, and the past indefinite iterative, are betokened in many languages by two tense-forms or tense-formulæ; and though both of them are often given in English under the same tense-form, yet the iterative is sometimes marked by its own formula; as, 'John used to play,' 'Jane used to sell,' 'he kept striking.'

All verbs, however, are not iterative, or their actions are not such as are done several times in succession; as, *to live, to die.* We should not want to say a man keeps living or dying, though a boy may keep leaping or falling, or may leap or fall many times. But actions that are not iterative may yet be continuative, and as the iteration of an action is a kind of continuation of it, so, in some languages, the iteration and continuation of an action are betokened by the same tense-form or tense-formulæ, and of the three tenses:

A, the indefinite single, 'I struck once.'

B, the indefinite iterative, 'I struck often, kept striking, or used to strike.'

C, the definite continuative, 'I was striking.'

Some languages may include A and B under one tense-form; others may give B and C, and others A and C under the same form.

Thus, in Latin B and C are betokened by the præter-imperfect tense-form, and A by the præter-perfect.

The Greek betokens B and C by the imperfect, and A by the aorist tense-form.

So David's Modern Greek Grammar says, "If I advise a person to practise writing for the purpose of acquiring a good hand, I say, γράφε διὰ νὰ μάθῃς καλὰ, which means write often, repeat the act of writing, till you have learnt to write well. If I request a person to write to one of his friends, I say, γράψε τοῦ φιλοῦ σου, and mean that he should write once, and not repeatedly."

The imperfect tense has always reference to continued action, or a repetition of action.

The aorist, in correct writing, has always reference to action completed at once, and never continued or repeated.

The Irish seems to range B under one tense-form, and A and C under another; as,

ʒlanaɼ . . . . I cleansed, or was cleansing.
ʒlanainn . . I used to cleanse.

The Russian, Illyric, and other Sclavonic languages have sundry tense-forms for A and B, if not for C, and indeed sundry forms of the verb for one-time actions, and many-time actions. They betoken A by what is called the semelfactive branch of the verb, and answers to the Greek aorist; as,

ya prσnulĕ
я трòнулъ . . . . I touched once.

It gives B by the iterative branch of the verb; as,

ya prσgivalĕ
я трогивалъ . . . . I touched often.

The Persian, and Hindoostanee, and Japanese mark A and C by sundry tense-forms.

485. PRESENT PERFECT TENSE.

The present perfect tense of a predicate is that of a predicate wholly ended at the time of the telling of it; as, 'I have written,' 'I have been writing.'

The present perfect tense is either *indefinite* or *definite*.

PRESENT PERFECT INDEFINITE.

Active Voice.

1. I have (3), (3+*en*), (3+*ed*).	we have - - -
2. thou hast - - -	ye or you have - - -
3. he, she, or it has or hath - - -	they have - - -

NEUTER VERB *To Be.*

1. I have (been).	we have been.
2. thou hast -	ye or you have -
3. he, she, or it has or hath -	they have -

PRESENT PERFECT DEFINITE.

1. I have (been 3+*ing*).	we have - -
2. thou hast - -	ye or you have - -
3. he, she, or it has or hath - -	they have - -

Passive Voice.

1. I have (been 3), (3+*en*), (3+*ed*).	we have - - - -
2. thou hast - - - -	ye or you have - - - -
3. he, she, or it has or hath - - - -	they have - - - -

The tense-form for this tense in Greek is markworthy, inasmuch as it is shapen with a repetition of the first clipping of the root, or of a kindred one; as, τύπτ-ω, 'I strike;' τέ-τυφ-α, 'I have struck.' And we find traces of the same form in Latin, as *morde-o*, 'I bite;' *mo-mord-i*, 'I have bitten.'

486. PAST PERFECT TENSE.

The past perfect tense of a predicate is the time of a predicate ended at the time of another predicate of past time; as, 'I had dined when my friend came;' 'I had said my lesson before the clock struck twelve.'

The past perfect tense is either indefinite or definite.

INDEFINITE.

1. I had (3), (3+*en*), (3+*ed*).	we had - - -
2. thou hadst - - -	ye or you had - - -
3. he, she, or it had - - -	they had - - -

NEUTER VERB *To Be.*

1. I had (been).	we had (been).
2. thou hadst -	ye or you had -
3. he, she, or it had -	they had -

DEFINITE.

1. I had (been 3+*ing*).	we had - -
2. thou hadst - -	ye or you had - -
3. he, she, or it had - -	they had - -

Passive Voice.

1. I had (been 3), (3+*en*), (3+*ed*).	we had - - - -
2. thou hadst - - - -	ye or you had - - - -
3. he, she, or it had - - - -	they had - - - -

The perfect participle, which comes so often into the tense-formulæ, is of passive or neuter meaning. Murray fancies that the participle of the present perfect tense, 'he has *instructed* me,' has an active sense: the *formula* may have an active sense, but the *participle* itself has a passive one.

The formula 'he has printed the book,' means 'he has the book (in the state) printed,' as in German, 'er hat das buch gedruckt;' and 'I have loved my brother,' is 'I have or hold my brother loved.'

So in Modern Greek:

τὰ πεπόνια τὰ ἔχω διαλεγμένα,

'The melons which I hold (have) chosen.'

The Bisaya, which is markworthy for the formation of words by the insetting of breathsounds, has a future tense-form, $\frac{um}{3}$, made by the insetting of *um* in the root, as from *lacat*, 'to go,' present, comes the future *l-um-acat*.

487. FUTURE TENSE.

The future tense is the time of a future predicate; as, 'I shall dine early to-day.'

The future tense may be indefinite or definite.

INDEFINITE.

Active Voice.

1. I shall or will (3).	we shall or will (3).
2. thou shalt or wilt (3).	ye or you shall or will (3).
3. he, she, or it shall or will (3).	they shall or will (3).

Cheremissian, liäm jyäs . . . I am to drink.

NEUTER VERB *To Be.*

1. I shall or will (be).	we shall or will (be)
2. thou shalt or wilt -	ye or you shall or will -
3. he, she, or it shall or will -	they shall or will -

DEFINITE.

1. I shall or will (be 3+*ing*).	we shall or will - -
2. thou shalt or wilt - -	ye or you shall or will - -
3. he, she, or it shall or will - -	they shall or will - -

Passive Voice.

1. I shall or will (be 3), (3+*en*), 3+*ed*).	we shall or will - - -
2. thou shalt or wilt - - -	ye or you shall or will - - -
3. he, she, or it shall or will - - -	they shall or will - - -

488. The helping-verb *shall,* which comes into the formula for the future tenses, is the indefinite tense of the Anglo-Saxon verb, *sceal-an,* to owe: and since a future action is yet undone, and therefore owed, so 'I shall fast,' is in Anglo-Saxon 'ic sceal fæstan,' 'I owe to fæst,' or 'I shall to fast,' which, by ellipsis of *to,* becomes 'I shall fast.' The past tense of *sceal-an,* to owe, is '*sceold,*' our helping-verb *should,* which means 'I owed.' It appears, therefore, that in the formula (I shall 3), 3 is the infinitive mood of the verb.

The helping-verb *will* is the present indefinite tense of the Anglo-Saxon verb *wyllan,* 'to will,' the past tense of which is *wold,* our helping-verb *would,* and means 'I willed.'

Since *will* is from *wyllan,* 'to will,' and *shall* is from *sceal-an,* 'to owe,' and a verb with the helping-verb *will* means that the predicate will happen because *willed,* and a verb with the helping-verb *shall* means that the predicate will happen because *owed,* and since one cannot rule the wills

of others, therefore *shall* is used of any other person than the first, when the action will happen from the will of the first, as 'thou shalt go,' or 'he, or you, or they shall go,' meaning with my will; and *will* is used of any other person than the first, only for a predicate that will happen not from the will of the first person, as 'thou wilt go,' or 'he, or you, or they will go.'

489. FUTURE PERFECT TENSE.

The future perfect tense is that of a predicate to be ended at the time of another predicate; as, 'he will have said his lesson when school goes out.'

The future perfect tense is indefinite or definite.

INDEFINITE.

Active Voice.

1. I shall have (3), (3+*en*), or (3+*ed*).	we shall - - -
2. thou shalt - - -	ye or you shall - - -
3. he, she, or it shall - - -	they shall - - -

NEUTER VERB *To Be.*

1. I shall (have been).	we shall (have been)
2. thou shalt - -	ye or you shall - -
3. he, she, or it shall - -	they shall - -

DEFINITE.

1. I shall (have been 3+*ing*).	we shall - - -
2. thou shalt - - -	ye or you shall - -
3. he, she, or it shall - - -	they shall - - -

Passive Voice.

1. I shall (have been 3), (3+*en*), or (3+*ed*).	we shall - - -
2. thou shalt - - -	ye or you shall - - -
3. he, she, or it shall - - -	they shall - - -

The Irish has a relative form of the verb in the present and future tenses of the indicative mood; as, ceilib· ɟé, 'he conceals;' a ceileaɟ, 'who conceals.' This form of the verb is taken for the narrative tense.

490. Do, Did.

The helping-verb *do*, with its past tense *did*, is used to help verbs:

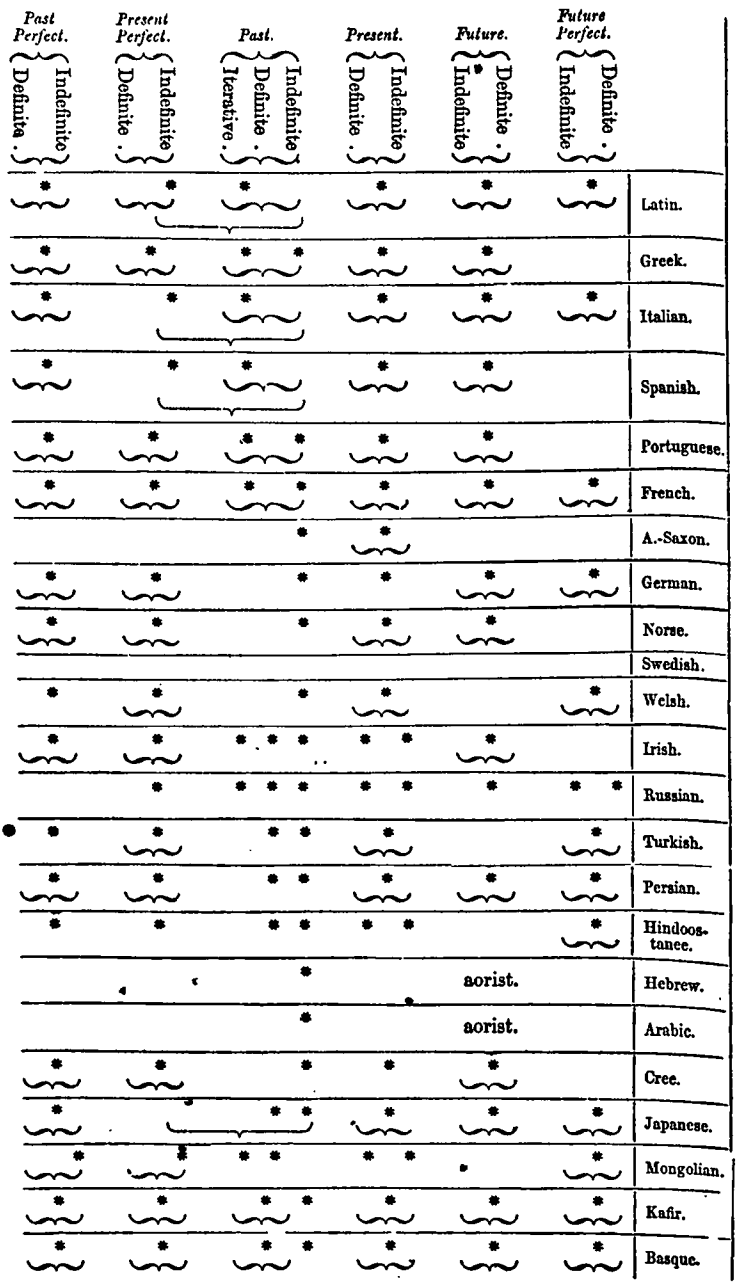
1st. When the verb or its tense is emphatical; as, 'I *do* hope he will come;' 'I *did* esteem him once.'

2nd. In negations and forbiddings, or with *not*; as, 'I do *not* think so;' 'I did *not* believe it;' 'do *not* believe it.'

3rd. In questions; as, '*do* you think so?' '*did* you believe it?'

4th. Instead of a foregiven verb or predicate; as, 'you do not believe it, but I *do*,' instead of 'I believe it.' 'Who called me?' 'I did,' instead of 'I called *you*.'

The following Table shows the tense-forms that are found in some few languages. Every asterisk stands for a tense-form, and shows that the language has a form for the tense against which it stands.


Past Perfect.
Indefinite
Definite
Present Perfect.
Indefinite
Definite
Past.
Indefinite
Definite
Iterative
Present.
Indefinite
Definite
Future.
Definite
Indefinite
Future Perfect.
Definite
Indefinite
Latin.
Greek.
Italian.
Spanish.
Portuguese.
French.
A.-Saxon.
German.
Norse.
Swedish.
Welsh.
Irish.
Russian.
Turkish.
Persian.
Hindoostanee.
Hebrew.
aorist.
Arabic.
aorist.
Cree.
Japanese.
Mongolian.
Kafir.
Basque.

491. MOOD.

Mood is the mode in which the happening of a predicate is taken by the first person of a sentence.

492. One may take the happening of a predicate or action in sundry modes, such as 'sure or unsure,' or 'willed or unwilled,' 'possible or impossible,' or with or without an agent or patient; and there are in sundry languages various mood-forms or mood-formulæ of verbs to betoken these moods.

493. The moods which are mostly so reckoned in languages are those which we call the *infinitive*, the *indicative*, the *subjunctive*, the *imperative*, the *potential*, and the *optative*.

494. Moods are betokened in two ways: 1st, by one-mood forms; as, *Eng.* 'I love;' *Lat.*, 'regerem.' 2nd, by two-mood formulæ; as, *Eng.*, 'I can love;' *Lat.*, 'nolo-scribere.'

495. INFINITIVE MOOD.

The infinitive mood is that of an action taken by the first person, as without any noun for a doer or taker of it; as, 'to love,' 'to walk,' 'to be loved,' or 'to rise early is healthy.'

The form of the infinitive mood is, in most languages, (3+.)

In many of the Indo-Teutonic tongues it is (3+**n*).

Greek, present tense (3+ειν); *M. Gothic* and *A.-Sax.*, (3+*an*); *Germ.* and *Du.*, (3+*en*); *Persian*, (3+*an*); *Hindoostanee*, (3+*na*).

In English the form of the infinitive mood is (to+3), (to be 3+*ing*), (to be 3), or (3+*en*), or (3+*ed*).

In Cree and in Magyar a free objectless verb has a form of its own, as it sometimes has in the West of England; as, 'I want you to *sew* up this linen for me. Can you *sewy ?*'

So in Magyar, 'I write in general,' is *Irék;* but 'I write (a letter),' is *Irám.*

The infinitive mood has sundry tenses: the present, as 'to love,' 'to be loving;' and the past perfect, as 'to have loved,' 'to have been loved.'

Present Indefinite.

In Greek . . . . . τύπτειν, ... to strike indefinitely.
Future . . . . . τύψειν, ... to be going to strike.
Aorist . . . . . τύψαι, ... to strike once.
Present Perfect . . . τετυφέναι, . . . to have struck.

The Cheremissian has an infinitive form for the future time.

496. INDICATIVE MOOD.

The indicative mood is that of a predicate which is worded for sure by the first person; as, 'I learn,' 'thou heardest,' 'he has not read,' 'we had smitten,' 'you will not drink,' 'they will have ridden.'

The tense-forms of the indicative mood have been already given.

497. IMPERATIVE MOOD.

The imperative mood is that of a predicate which is worded as to take place from the will of the first person, but by another; as, 'Go to the ant, thou sluggard.' 'Hear ye my words.'

There is not any mood-form for the past tense of the imperative mood, as it is the mood of a predicate worded as yet to take place; and there is not any mood-form for the first person singular of the imperative, as it is the mood of a predicate worded as to take place from the will of the first person, but by another.

Active Voice.

1. - - - - - - - -	(3) we, or let us (3).
2. (3) thou, or do thou (3).	(3) ye, or do ye (3).
3. (3) he, or let him (3).	(3) they, or let them (3).

NEUTER VERB *To Be.*

1. - - - - - - - -	be we, or let us be.
2. be thou, or do thou be.	be ye, or do ye be.
3. be he, or let him be.	be they, or let them be.

Passive Voice.

1. - - - - - - - -	be we, or let us be - - -
2. be thou, or do thou be, (3), (3+*ed*), (3+*en*),	be ye, or do ye be - - -
3. be he, or let him be - - -	be they, or let them be - - -

The Greek, Russian, and Cree have an imperative mood-form for the present indefinite and aorist tenses; and the Hindoostanee has a respectful imperative mood-form, which answers to such expressions as 'Have the kindness to do the action,' (3). 'Will you be pleased, or condescend, to do the action' (3)?

In English, Latin, and some other languages, the place of the respectful imperative mood-form is taken by the future tense formula of the indicative mood; as,

'You will do that business for me.'

'Mea negotia videbis,'—*Cicero* (*Ep. Fam.*), vii. 20.

'You will look after my business,' for 'look after,' &c.

Greek, ὑμεῖς δὲ τῶν ἄλλων διδάσκαλοι ἔσεσθε.—*Plat. Conviv.*

Our imperative mood formula, 'let him (her, it, us, them,) love,' is truly a two-mood formula, 'let or allow him, &c. to love;' and the verb *let* is of a true imperative form, and of the second person; and the French formula '*qu'il aime,' '*qu'ils aiment,' is the apodosis of a conditional mood formula (1 fast, 2 loose) without its protasis; some such one as 'je veux,' 'je veux qu'il aime.'

498. Subjunctive Mood and Conditional Mood.

The *subjunctive* or *afterhanging* mood is that of a predicate worded as sure or unsure, with another for its sure or unsure consequence; as, 'If ye ask, ye shall or may receive.'

The leading predicate is called the *protasis*, and the afterhanging one the *apodosis*.

In some of the patterns given hereafter, the protasis is betokened by the figure (1), and the apodosis by the figure (2).

499. The *conditional* or *forecasting* mood is that of a predicate worded as sure, with another for its forecast end; as, 'I have sent Naaman to thee—that thou mightest heal him of his leprosy.'

500. Since the subjunctive and conditional moods are always moods of two predicates,—and yet two predicates do not always involve either the subjunctive or conditional mood,—it is not easy to discriminate them from each other; and from the indicative mood, without a clear understanding of the sundry kinds of connection of two predicates.

Two predicates may be associated in speech with a free connection where they are not a protasis and apodosis inas-

much as one does not lead the other as its consequence or end, and so they do not, of need, involve either the subjunctive or conditional mood; as, 'I have sold one of my horses, and have lent the other.' 'John came to see me, but I was not at home.'

This connection, therefore, may henceforth be dismissed from our minds.

501. Two predicates may be associated with a leading connection, so that one—the apodosis—may be worded as the consequence of the other, the protasis; as, 'If ye ask, ye shall receive.' 'They asked that they might receive.' 'When they asked, they received.'

Now in leading connection, 1st, both the protasis and apodosis may be worded as *sure;* as,

when ye ask *or* asked, *then* ye receive *or* received;

since ye ask *or* asked (1), *therefore* ye receive *or* received (2);

because, *while,* *as* } ye ask or asked (1), { *therefore,* *so long,* *so* } ye receive or received (2).

In this case the protasis and apodosis are both in the *indicative* mood.

502. 2nd, The protasis may be worded as *unsure,* with the apodosis for its sure or unsure end; as,

if ye ask (1), ye shall (or may) receive (2).
if ye ask not (1), ye shall not (or may not) receive (2).
unless ye ask (1), ye shall not receive (2).
until ye ask (1), ye shall not receive (2).

In this case the protasis is in the unsure subjunctive mood, or what is usually called the *subjunctive* mood.

503. 3rd, The protasis may be worded as sure or unsure, with the apodosis for its forecast, though not sure end; as,

'We ask (1), *that* we may receive' (2).
'Watch and pray (1), *that* ye enter not into temptation' (2).
'Judge not (1), *that* ye be not judged' (2).
'Pray for them which despitefully use you and persecute you (1), *that* ye may be the children of your Father, which is in heaven' (2).
'I hope (1) *that* my mother is in health' (2).
'I could wish (1) *that* he would answer me.'
'I should think (1) *that* he would do it.'

In this case the apodosis is in the *conditional* mood.

504. The protasis may be worded as with an unsureness of its time or mode, while its sureness, at some time or in some mode, may be understood; as,

'Whenever I die (1), *then* lay my bones by his bones' (2).

'Wherever he goes (1), *thither* I will follow him' (2).

Here, if the occurrence of the protasis be sure, while its time or mode is unsure, it may be worded either in the indicative or subjunctive mood; though a very little unsureness of its actuality at any time, will mostly lead the first person to cast it into the subjunctive mood formula; as,

'Whenever ye may ask (1) (if ye do ask), ye shall receive' (2).

'However he may strive (1) (if he do strive), he will fail' (2).

'When ye pray (1) (if ye do pray), ye shall say,' &c. (2).

ὅταν προσεύχησθε (1), λέγετε (2).

So in Latin often, and in other languages sometimes, when the apodosis of the conditional mood has already become the actual and therefore sure consequence of the protasis, it is still worded in the afterhanging mood formula instead of the indicative.

Jane protected her flowers (1), so that they were not frost-bitten (2), or that they might not be frost-bitten (2).

505. THE HYPOTHETICAL SUBJUNCTIVE MOOD.

4th, A protasis may be worded as hypothetically true when it is not so, with the apodosis for its sure or unsure end; as,

'(If) ye were (as ye are not) of this world (1), *then* the world would, or might, love you' (2).

'(If) I were not (as I am) Alexander (1), *then* I would be Diogenes' (2).

'(If) I had not come (1), (as I have,) *then* they had not had sin' (2).

'(If) ye had asked (1), (as ye have not,) *then* ye should or might have received' (2).

Here the protasis is in the hypothetical subjunctive mood.

506. 5th, The protasis may be worded as sure or unsure with the apodosis hypothetically affirmative or negative, when it is not so; as,

'I wish (1) that I were (2) (as I am not) at home.'

I could wish (1) that he were (as he is not) a better boy' (2).

Here the apodosis is in the hypothetical subjunctive mood, or the optative mood.

507. The protasis may be affirmative while the apodosis is negative; or, the protasis may be negative with the apodosis affirmative; as,

Though or when ye asked (1), yet then ye did not receive (2).
Though or when ye asked not (1), yet then ye received (2).
Though ye ask (1), yet ye shall not receive (2).
When ye ask not (1), then ye shall receive (2).
Ye asked not (1), that ye might receive (2).
Ye asked (1), that ye might not receive (2).
(If) ye had asked (1), ye should not have received (2).
(If) ye had not asked (1), ye should have received (2).
I wish (1) that you had not asked (2).
I wish not (1) that you had asked (2).

508. The negative form of a protasis with an affirmative apodosis, or the affirmative form of a protasis with a negative apodosis, does not affect the mood of either of them; as, although an apodosis may not be taken in its negative form as the end of an affirmative protasis, and may not be taken in its affirmative form as the end of a negative protasis, yet, if the apodosis is such as may be taken for the end of a protasis of its own form, affirmative or negative, then their difference of form does not affect their moods.

509. Thence it appears that there are five mood-cases of the moods of two predicates, or of the subjunctive mood:

1st. *(p) sure . . . . . and . . (a) sure.
2nd. (p) unsure . . . . . „ . . (a) sure or unsure.
3rd. (p) sure or unsure . . „ . . (a) unsure.
4th. (p) hypothetical . . . „ . . (a) sure or unsure.
5th. (p) sure or unsure . . „ . . (a) hypothetical.

Or, (1) fast . . . . . and . . (2) fast.
(1) loose . . . . . „ . . (2) fast or loose.
(1) fast or loose . . . . . „ . . (2) loose.
(1) hypothetical . . . . . „ . . (2) fast or loose.
(1) fast or loose . . . . . „ . . (2) hypothetical.

510.

(1) FAST.	(2) FAST.
(p) SURE.	(a) SURE.

When you asked (1), you received (2).
When any man asked (1), he received (2).

* (p) and (a) stand for protasis and apodosis.

When there is any looseness of time, mode, or subject of the protasis, it is often cast into the subjunctive mood-form; as,

Whenever you asked (or might have asked), you received.
However you asked (or might ask), you received.
Whoever asked (or might ask), he received.

This is the case in Latin; as,

'Cùm amarem (1), eram miser' (2),
'Whenever I loved (as I often did), I was wretched.'

"Quum receptum in gratiam summo studio *defenderim* (for *defendi*), hunc afflictum violare non debeo."—*Cicero.*

511. (1) LOOSE. (2) FAST *or* LOOSE.
(p) UNSURE. (a) SURE *or* UNSURE.

(If) thy right hand offend thee (1), *then* cut it off (2).
(If) ye ask (1), *then* ye shall receive (2).
(Though) ye may ask (1), *yet* ye may not receive (2).
(If) ye ask (1), *then* ye may receive (2).

PRESENT TENSE INDEFINITE.

Active Voice.

1. if I love.	if we love.
2. if thou love.	if ye or you love.
3. if he, she, or it love.	if they love.

NEUTER VERB *To Be.*

1. if I (be).	if we (be).
2. if thou -	if ye or you -
3. if he, she, or it -	if they -

DEFINITE.

1. if I (be 3+*ing*).	if we (be 3+*ing*).
2. if thou - -	if ye or you - -
3. if he, she, or it - -	if they - -

Passive Voice.

1. if I (be loved).	if we (be loved).
2. if thou - -	if ye or you - -
3. if he, she, or it - -	if they - -

PAST TENSE INDEFINITE.

1. if he (loved).	if we (loved).
2. if thou lovedst.	if ye or you -
3. if he, she, or it loved.	if they -

NEUTER VERB *To Be.*

1. if I was.	if we (were).
2. if thou wast.	if ye or you -
3. if he, she, or it was.	if they -

DEFINITE.

1. if I was (loving).	if we (were loving).
2. if thou wast -	if ye or you - -
3. if he, she, or it was -	if they - -

Passive Voice.

1. if I was (loved).	if we (were loved).
2. if thou wast -	if ye or you - -
3. if he, she, or it was.	if they - -

PRESENT PERFECT TENSE.

1. if I (have loved).	if we (have loved).
2. if thou - -	if ye or you - -
3. if he, she, or it - -	if they - -

VERB *To Be.*

1. if I (have been).	if we (have been).
2. if thou - -	if ye or you - -
3. if he, she, or it - -	if they - -

DEFINITE.

1. if I (have been loving).	if we (have been loving).
2. if thou - - -	if ye or you - - -
3. if he, she, or it - - -	if they - - -

Passive Voice.

1. if I (have been loved).	if we (have been loved).
2. if thou - - -	if ye or you - - -
3. if he, she, or it - - -	if they - - -

PAST PERFECT TENSE.

1. if I (had loved).	if we (had loved).
2. if thou hadst -	if ye or you - - -
3. if he, she, or it had -	if they - -

VERB *To Be.*

1. if I (had been).	if we (had been).
2. if thou hadst -	if ye or you - -
3. if he, she, or it - -	if they - -

DEFINITE.

1. if I had (been loving).	if we had (been loving).
2. if thou hadst - -	if ye or you had - -
3. if he, she, or it had - -	if they had - -

Passive Voice.

1. if I had (been loved).	if we had (been loved).
2. if thou hadst - -	if ye or you had - -
3. if he, she, or it had - -	if they had - -

512. (1) FAST *or* LOOSE. (2) LOOSE.
(p) SURE *or* UNSURE. (a) UNSURE.

We ask (1), that we may receive (2).
I should fear (1) that he would not do it (2).

[NOTE.—*These formulæ are for the apodosis.*]

PRESENT TENSE INDEFINITE.

1. I may love.	we (may love).
2. thou mayst love.	ye or you - -
3. he may love.	they - -

VERB *To Be.*

1. I may be.	we may be.
2. thou mayst be.	ye or you may be.
3. he, she, or it may be.	they may be.

DEFINITE.

1. I may (be 3+*ing*).	we may (be 3+*ing*).
2. thou mayst -	ye or you may -
3. he, she, or it may -	they may -

Passive Voice.

1. I may (be loved), &c.

PAST TENSE.

1. I might love.	we might love.
2. thou mightest love.	ye or you might love.
3. he might love.	they might love.

VERB *To Be.*

1. I might be.	we might be.
2. thou mightest be.	ye or you might be.
3. he might be.	they might be.

DEFINITE.

1. I might (be 3+*ing*), &c.

Passive Voice.

1. I might be loved, &c.

PRESENT PERFECT TENSE.

1. I may (have loved).	we may (have loved).
2. thou mayst - -	ye or you may - -
3. he, she, or it may - -	they may - -

VERB *To Be.*

1. I may (have been).	we may (have been).
2. thou mayst - -	ye or you may - -
3. he, she, or it may - -	we may - -

DEFINITE.

1. I may (have been 3+*ing*).	we may (have been 3+*ing*).
2. thou mayst - - -	ye or you may - - -
3. he, she, or it may - - -	they may - - -

Passive Voice.

1. I may (have been loved).	we may (have been loved).
2. thou mayst - - -	ye or you may - - -
3. he, she, or it may - - -	they may - - -

PAST PERFECT TENSE.

1. I might (have loved).	we might (have loved).
2. thou mightest - -	ye or you might - -
3. he, she, or it might - -	they might - -

VERB *To Be.*

1. I might (have been).	we might (have been).
2. thou mightest - -	ye or you might - -
3. he, she, or it might - -	they might - -

DEFINITE.

1. I might (have been 3+*ing*).	we might (have been 3+*ing*).
2. thou mightest - - -	ye or you might - - -
3. he, she, or it might - - -	they might - - -

Passive Voice.

1. I might (have been loved).	we might (have been loved).
2. thou mightest - - -	ye or you might - - -
3. he, she, or it might - - -	they might - - -

513. (1) HYPOTHETICAL. (2) FAST *or* LOOSE.
(p) HYPOTHETICAL. (a) SURE *or* UNSURE.

Lat., "Haud istuc dicas (2), si cognôris vel me, vel amorem meum (1)."—*Ter. And.* iv. 1, 28.

PRESENT TENSE.

1. if I loved.	if we loved.
2. if thou lovedst.	if ye or you loved.
3. if he, she, or it loved.	if they loved.

VERB *To Be.*

1. if I were.	if we were.
2. if thou wert.	if ye or you were.
3. if he, she, or it were.	if they were.

DEFINITE.

1. if I were (3+*ing*).	if we were (3+*ing*).
2. if thou wert -	if ye or you were -
3. if he, she, or it were -	if they were -

Passive Voice.

1. if I were (loved).	if we were (loved).
2. if thou wert -	if ye or you were -
3. if he, she, or it were -	if they were -

PRESENT PERFECT.

1. if I had (loved).	if we had (loved).
2. if thou hadst -	if ye or you had -
3. if he, she, or it had -	if they had -

VERB *To Be.*

1. if I had (been).	if we had (been).
2. if thou hadst -	if ye or you had -
3. if he, she, or it had -	if they had -

DEFINITE.

1. if I had (been 3+*ing*).	if we had (been 3+*ing*).
2. if thou hadst - -	if ye or you had - -
3. if he, she, or it had - -	if they had - -

Passive Voice.

1. if I had (been loved).	if we had (been loved).
2. if thou hadst - -	if ye or you had - -
3. if he, she, or it had - -	if they had - -

FUTURE TENSE.

1. if I were (to love). if we were (to love).
2. if thou wert - - if ye or you were - -
3. if he, she, or it were - - if they were - -

VERB *To Be.*

1. if I were (to be). if we were (to be).
2. if thou wert - - if ye or you were - -
3. if he, she, or it were - - if they were - -

DEFINITE.

1. if I were (to be loving). if we were (to be loving).
2. if thou wert - - - if ye or you were - - -
3. if he, she, or it were - - - if they were - - -

Passive Voice.

1. if I were (to be loved). if we were (to be loved).
2. if thou wert - - - if ye or you were - - -
3. if he, she, or it were - - - if they were - - -

FUTURE PERFECT TENSE.

1. if I were (to have loved). if we were (to have loved).
2. if thou wert - - - if ye or you were - - -
3. if he, she, or it were - - - if they were - - -

VERB *To Be.*

1. if I were (to have been). if we were (to have been).
2. if thou wert - - - if ye or you were - - -
3. if he, she, or it were - - - if they were - - -

DEFINITE.

1. if I were (to have been loving). if we were (to have been loving).
2. if thou wert - - - - if ye or you were - - - -
3. if he, she, or it were - - - - if they were - - - -

Passive Voice.

1. if I were (to have been loved). if we were (to have been loved).
2. if thou wert - - - - if ye or you were - - - -
3. if he, she, or it were - - - - if they were - - - -

514. (1) FAST *or* LOOSE. (2) HYPOTHETICAL.
(p) SURE *or* UNSURE. (a) HYPOTHETICAL.

1. I wish (1) that I loved (2):
2. I wish (1) that thou lovedst (2).
3. I wish (1) that he, she, or it loved (2).

1. we could wish (1) that we loved (2).
2. we could wish (1) that ye or you loved (2).
3. we could wish (1) that they loved (2).

The tense-forms of this mood are the same as those of the last (p) *hypothetical,* (a) *sure* or *unsure.*

515. It is to be observed, that though some of the tense-forms of the hypothetical moods are the same as some of the indicative mood, they do not belong to the same tenses in both moods.

'I *am* not well, (*indic.*); if I *were,* I would walk out with you.' If I were, when?—now. Therefore *am* in the indicative mood and *were* in the subjunctive are of the same time.

'I *was* not at home when you called, (*indic.*); if I *had been,* I would have walked out with you.' If I had been, when?—when you called. Therefore *had been* of the hypothetical answers in time to *was* of the indicative mood.

'You *do* not rebuke him.' 'If I *did,* he would not hearken to me.' If I did, when?—now. So *did* of the hypothetical mood answers in time to *do* of the indicative.

'I *have* not served God faithfully; if I *had,* He would not have forsaken me.'

Hence we see that the English language has a true subjunctive mood formula, since it tells a protasis or apodosis by subjunctive tense-forms or mood-forms; or, at least, it tells a protasis or apodosis of one tense in the subjunctive mood by a formula, which in the indicative mood would belong to another tense,—a proof that it is not the indicative mood.

Murray says "that some tenses of the subjunctive mood are, in general, similar to the *corresponding* tenses of the indicative mood;" which is not true of the hypothetical subjunctive mood, if it is of the unsure subjunctive. It is true that some tense-forms of the hypothetical subjunctive mood are similar to *some* tense-forms of the indicative mood, but not those of the *corresponding* tenses.

516. There are often given or understood in these two-predicate moods two conjunctions, one to each of the predicates, to mark their connection, as it may be free, after-hanging, or adverse.

1st Conjunction.	*Protasis.*	*2nd Conjunction.*	*Apodosis.*
since / when	ye asked,	therefore / then	ye received.
as / if	ye ask,	so / then	ye shall receive.
though	ye ask,	yet	ye will not receive.

These conjunctions are called *correlatives*, as they relate one to the other, and mark the connection of the predicates as free, on-hanging, or adverse.

517. THREEFOLD PROPOSITIONS.

There may be given three onhanging propositions, such that the first may lead the other two, and one of the other two may lead the third; as,

(A) I ask (1) so, that if it is for the best (2) I may receive (3).

(B) If you asked (1), you wished (2) that you might receive (3).

(C) If it be not given (1), I shall wish (2) that I had not asked (3).

(D) You may conclude (1), that if you do not ask (2), you will not receive (3).

(E) I hope (1) that if I were a king (2), I should be just (3).

(F) If it were my business to judge (1), I should think (2) that he was guilty (3).

(G) *Whenever* we sin (1), *then* we become more the slaves of sin (2), *so that* it is harder for us to do good (3).

(H) *If* a tree brings forth fruit (1), *then* it shall be pruned (2), *that* it may bring forth more fruit (3).

(I) *When* the sailors saw the mercury sink (1), *then* they reefed their sails (2), *because* they thought a storm was at hand (3).

In these threefold propositions the last two may be taken together as an apodosis to the first, or the first two may be taken as one protasis to the third.

The formula (F) is one of a kind in which the first of the three propositions is often omitted by an enthymeme; and thus we

may utter those only of the following propositions which are printed in Roman type, omitting those given in italics.

If wishing would bring him, I could wish that he might come.

If my opinion were sought, I should say that he would come.

If you were to see him, you would think that he was crazy.

Thence come some of the twofold (both fast and loose) formulæ of some of the protases and apodoses in the foregiven cases of the subjunctive mood.

518. Two-Mood Formulæ.

What are here called *two-mooded* formulæ are either not worthy of the name *mood,* or are almost innumerable.

They would not have been here given as moods or mood-formulæ had not most Teutonic grammarians holden one of them as such, though it may not be amiss to class them together under the name of two-mooded formulæ.

The formula here called a two-mooded formula, is one composed of one of the true finite mood-forms with an infinite mood-form; as, 'possum scribere,' which is a potential formula of two forms or moods.

Here it may be answered that this cannot be a potential mood-formula of the verb 'scribere,' which is in the infinitive form. Be it so; but then it must follow that 'I can write,' 'I might write,' 'Ich kan schreiben,' is no potential mood-form of the verb *write* or *schreiben,* for the helping verb *can* is the present tense-form of the Anglo-Saxon verb *cunn-an,* to know: 'Ic can sing-an,' is 'I know (how) to sing,' and *sing-an* is in the infinitive mood-form: and yet this is a conclusion which grammarians do not receive.

So the helping verb *may* is the Anglo-Saxon *mæg,* the present tense of *mag-an,* to be able; 'Ic mæg stand-an,' is 'possum stare,' 'I am able to stand,' 'I may to stand,' which, by ellipsis of the word *to,* becomes 'I may stand.'

It may be answered, that 'I can write,' and 'I may write,' may be taken as mood-formulæ of the verb *write,* inasmuch as they have lost the particle *to* and every token of the infinitive mood; but if the omission of *to* from the infinitive form of the formula 'I can write' would make it a potential one, then 'bid him *sing,' 'I have known him *sing,' would be mood-formulæ of the verb 'to sing,' while 'bid him to sing,' and 'I have known him to sing,' would not, which would be

absurd. It is true that *can* and *may* have been worn down into bare helping verbs; and therefore, as they are hardly notional words alone, they may be fairly taken only as elements of a mood-formula, which may as fairly be called the potential mood.

The past tense-form of *magan* is *mihte*, our word *might*.

'Ic mæg stand-an,' 'I am able to stand,' 'possum stare.'

'Ic miht stand-an,' 'I was able to stand,' 'poteram stare.'

The past tense-form of *cunn-an* is *cúðe*, our word *could*.

'Ic can sing-an,' 'I know (how) to sing,' *Ital.*, 'so cantare.'

'Ic cúðe sing-an,' 'I knew (how) to sing.'

If the mood-forms with *can, could, may, might*, are to be reckoned for two-mooded formulæ, so must those of the formulæ with *shall, should, will, would*, and *must*.

519. The helping verb *must* is in Anglo-Saxon *most*, and means *owe*, 'Ic moste gán,' I owe 'to go,' 'I must to go,' which, by ellipsis of the word *to*, becomes 'I must *go.'

For want of a verb exactly equal to our *must*, the Latins like the Hindoos, made the action the nominative case; as, 'Eundum est mihi,' 'It is to be gone to me.'

'Tumkσ jσnσ hui,' . . . . 'Eundum est vobis.'

520. POTENTIAL MOOD.

The potential mood is that of a predicate within the power of the subject; as, 'I can write,' 'you may play.'

PRESENT TENSE.

1. I may or can love.	we may or can love.
2. thou mayst or canst -	ye or you may or can -
3. he, she, or it may or can -	they may or can -

VERB *To Be*.

1. I may or can be.	we may or can be.
2. thou mayst or canst -	ye or you may or can -
3. he, she, or it may or can -	they may or can -

DEFINITE.

1. I may or can (be loving).	we may or can (be loving).
2. thou mayst or canst - -	ye or you may or can - -
3. he, she, or it may or can - -	they may or can - -

Passive Voice.

1. I may or can (be loved). we may or can (be loved).
2. thou mayst or canst - - ye or you may or can - -
3. he, she, or it may or can - - they may or can - -

The Turkish language has a form of the verb called the *impossible* form for the negative potential mood-form; it is made by the insetting of a breathsound between the root and the token of negation.

Sev-mek, to love; *sev-me-mek,* not to love; *sev-eh-me-mek,* not to be able to love.

PAST TENSE.

		Active Voice.	*Verb To Be.*	*Definite.*	*Passive Voice.*
1.	I might or could	love.	be.	be loving.	be loved.
2.	thou mightest or couldest .	—	—	—	—
3.	he, she, or it might or could	—	—	—	—
1.	we might or could	—	—	—	—
2.	ye or you might or could .	—	—	—	—
3.	they might or could	—	—	—	—

PRESENT PERFECT TENSE.

1.	I may or can	have loved.	have been.	have been loving.	have been loved.
2.	thou mayst or canst	—	—	—	—
3.	he, she, or it may or can . .	—	—	—	—
1.	we may or can	—	—	—	—
2.	ye or you may or can . . .	—	—	—	—
3.	they may or can	—	—	—	—

PAST PERFECT TENSE.

1.	I might or could	have loved.	have been.	have been loving.	have been loved.
2.	thou mightest or couldest .	—	—	—	—
3.	he might or could	—	—	—	—
1.	we might or could	—	—	—	—
2.	ye or you might or could .	—	—	—	—
3.	they might or could	—	—	—	—

521. Mood formulæ composed of *shall* and *will,* and their past tense-forms *should* and *would,* are in truth two-mooded formulæ.

Shall is the A.-Saxon *sceal,* from *scealan,* to owe; and its past tense-form *should* is the A.-Saxon *sceolde,* 'I owed.'

Will is from *wyll-an,* to will or wish; and its past tense-form *would* is *wolde,* 'I willed or wished.'

522. (1) FAST *or* LOOSE. (2) FAST.
(p) SURE *or* UNSURE. (a) SURE.

Because I shall ask (1), I shall receive (2).
Because he will not ask (1), he shall not receive (2).
Whenever he asks (1), he shall receive (2).

The present tense-forms of *shall* and *will* are mostly elements of indicative mood-forms; and their past tense-forms *should* and *would* go to the formation of subjunctive mood formulæ and two-mooded formulæ of other kinds.

523. (1) LOOSE. (2) FAST.
(p) UNSURE. (a) SURE.

If he should ask (1), he will receive (2).
Though I should die with thee (1), yet will I not deny thee (2).
If you should fail in your undertaking (1), yet you will have done your best (2).

524. (1) FAST *or* LOOSE. (2) LOOSE.
(p) SURE. (a) UNSURE.

I begged, or thought, or wished (1) that he would ask (2).
Velim (1) quæras (2); *i.e.* Velim (1) ut quæras (2).
Ovid, Ep. iv. 18.
Tua dicar (2) oportet (1); *i.e.* Oportet (1) ut tua dicar (2).
Ovid, Ep. Penel. i. 83.

The potential mood-form is often found in places for which the indicative might seem more fitting, but it mostly, if not always, answers to some looseness of person, time, or predicate; as, 'Nescio qualis *sit*,' not *est*. I know not what kind of man he may become, or be found, when he is tried, or known, or seen.

525. (1) HYPOTHETICAL. (2) FAST.
(p) HYPOTHETICAL. (a) SURE.

If he would ask (1), (as he will not), he should receive (2).

526. (1) FAST. (2) HYPOTHETICAL.
(p) SURE. (a) HYPOTHETICAL.

I wish (1) that he would ask (2), (as he will not).

527. OTHER TWO-MOODED FORMULÆ.

Children should obey their parents.

Here *should* is equal to *ought*, which means *owed;* and we may say either Children should obey, or ought to obey.

He would not ask; *i.e.* He willed not to ask.

528. ENGLISH STRONG VERBS.

1*st Class.*—Verbs with a close-sound in their present tense-form, and an open one in their past tense-form, and their participles ($\bar{3}$), or ($\bar{3}$+*en*).

NOTE.—The figures given with the verbs betoken the vowel-sounds (by Art. 74, 75) of their past tense-forms in sundry Teutonic dialects. Thus, 6 *Ger.*, *Cumberland*, means that the vowel sound in *German* and the *Cumberland* dialect is the 6th. 6 *Sco.*, 3 *Bible*, shows that in Scotch it is the 6th, and in the Bible language it is the 3rd. A fractional form of figures ($\frac{3}{4}$) betokens that the verb takes a diphthong; as, $\frac{1}{4}$ *Norse*, which means that in the Norse or Icelandic the sounds are a diphthong of the 3rd and 1st.

The good of this comparison is, that it may show us which of two or more forms, such as *trod* and *trode*, stands by the best authorities in the Teutonic tongues.

abide,	abode, (7)	abode.	
arise,	arose, (7)	aris-en.	
awake,	awoke, (7)		
bear,	bare, (3) / bore, (7)	borne (bor-en).	3-5 *Norse*, 3 *Bible*, 6 *German*.
begin,	begun, (7) / began, (5)	begun.	5 *German*.
2 bid,	bad(5), bade(3)	bidd-en.	7 *Ger.*, 3 *Bible*.
bind,	bound, ($\frac{3}{4}$)	bound.	6 *German*.
break,	brake, (3) / broke, (7)	brok-en.	6 *German*, *Cumb.*, 6 *Sco.*, 3 *Bible*.
cling,	clung, (7)	clung.	
dig,	dug, (7)	dug.	
drink,	drank, (5)	drunk.	6 *German*, *Norse*.
drive,	drove, (7) / drave, (3)	driv-en.	1 *German*, 3 *Bible*, *Scotch*, *Cumb*.
eat, *Norse*, eta 3	eat, (3)	. . . . .	5 *German*.

English Strong Verbs.

1st Class—continued.

fight,	fought, (6)	fought.	7 *German.*
find,	found, ⅓	found.	6 *German, Norse, Cumb., Scotch.*
fling	flung, (7)	flung.	2-5 *Cumberland.*
fly,	flew, (8)	flown (flow-en).	7 *German.*
forget,	forgot, (6)	forgott-en.	6 *German, Bible.*
forsake,	forsook (8)	forsak-en.	
freeze,	froze, (7)	frozen.	7 *German.*
get,	gat (5), got (6),	gott-en.	5 *Sco., Cumb.*
give,	gave, (3)	given.	5 *German.*
grind,	ground, (⅓)	ground.	
5 hang,	hung, (7)	hung.	1 *German.*
lie,	lay, (⅓)	lain (lay-en).	5 *German.*
ride, ⅓ *Nor.* rîd-a,(1)	rode, (7)	ridd-en.	1 *German,* ⅓ *Norse.*
ring,	rang, (5) rung, (7)	rung.	6 *German.*
rise, *Nor.* rîs-a,(1)	rose, (7)	ris-en.	⅓ *Norse.*
see,	saw, (6)	seen (see-en).	6 *Ger.*, sometimes a weak verb in *Sco.*
shake,	shook, (8)	shak-en.	
shear, *Nor.*, sker-a 3	shore, (7)	shorn (shor-en).	5 *Norse.*
shine, ,, skîn-a,(1)	shone, (6)	shone.	1 *German,* ⅓ *Norse.*
shrink,	shrunk, (7)	shrunk.	
sing,	sang, (5) sung, (7)	sung.	6 *Ger.*, ⅓ *Norse,* ½ *Swedish.*
sink,	sank, (5) sunk, (7)	sunk-en.	6 *German,* ½ *Swed.*
sit,	sat, (5)	sat.	6 *German, Essex, Amer.*, 1-5 *Norse.*
slay,	slew, (8)	slain (slay-en).	½ *German, Norse.*
sling,	slung, (7)	slung.	6 *German.*
slink,	slunk, (7)	slunk.	2 *German.*
smite,	smote, (7)	smitt-en.	
speak,	spoke, (7)	spok-en.	5 *German, Cumb.*, 3 *Bible*
spin,	spun, (7) span, (5)	spun.	5 *German, Norse.*
spring,	sprang,(5) sprung,(7)	sprung.	5 *German, Norse.*

English Strong Verbs.

1st Class—continued.

steal, *Nor.*stel-an 3	stole, (7)	stol-en.	6 *Ger.*, 5 *Norse.*
stick,	stuck, (7)	stuck.	6 *German.*
sting,	stung, (7)	stung.	5 *Norse.*
stink,	stank, (6) / stunk, (7)	stunk.	6 *German, Bible.*
stride,	strode, (7)	stridd-en.	1 *German.*
strike,	struck, (7)	strick-en.	5 *Cumberland.*
string,	strung, (7)	strung.	
strive,	strove, (7)	striv-en.	
swear,	swore, (7) / sware, (3)	swor-en.	
swing,	swung, (7)	swung.	6 *German.*
swim,	swam, (5) / swum, (7)	swum.	6 *German.*
take,	took, (8)	tak-en.	5-8 *Norse.*
tear,	tore, (7)	tor-en.	3 *Bible.*
thrive,	throve, (7)	thriv-en.	
tread, *Icel.*, troð-a, (7)	trod, (6) / trode, (7)	trodd-en.	6 *Ger.*, 5 *Norse*, 3 *Yorkshire.*
win,	won, (7)	won.	1-5 *Norse*, 2-5 *Cumberland*, 6 *Ger.*
wear,	wore, (7)	wor-en.	
weave,	wove, (7)	wov-en.	8 *Ger.*, ⅛ *Norse.*
wind,	wound, (⅛)	wound.	
wring,	wrung, (7)	wrung.	6 *German.*
write,	wrote, (7)	writt-en.	

529. **English Strong Verbs.**

2nd Class.—Verbs with a more open sound in their present tense-form, and closer one in their past tense-form:

bite, ⅛ *Nor.*bít-a,(1)	bit, (1)	bitten.	5 *A.-Sax.*, ⅛ *Norse.*
blow, (7)	blew, (8 ⅛)	blown (blow-en).	1 *German.*
come, (7)	came, (3)	come.	5 *Ger., Sco., Norse*, 7 *Cumberland.*
crow, (7)	crew, (8 ⅛)		
draw, (6)	drew, (8 ⅛)	drawn (draw-en).	3 *Norse.*
fall, (6)	fell, (3)	fall-en.	1 *German.*
grow, (7)	grew, (8 ⅛)	grown (grow-en).	

English Strong Verbs.

2nd Class—continued.

hold, (7)	held, (3)	hold-en.	1 *German.*
know, (7)	knew, (8 ½)	known (know-en).	
run, (7)	ran, (5)	run.	5 *German, Norse.*
8 shoot, (8) *German,* schiess-en, (1)	shot, (6)	shot.	7 *German.*
throw, (7)	threw, (8 ½)	thrown (throw-en)	

530. Mixed Verbs.

Mixed verbs are those which are or were in kind both strong and weak verbs; or such as took their past tense-form by a shifting of the root-sound, and also by the ending of the weak verbs.

Their past tense-forms would now seem, at first sight, not to be formed by tense-ending from their roots, as they have come through several forms which are lost, though enough of analogous ones are found in other Teutonic tongues to show the former being of such forms.

Their past tense-form in Anglo-Saxon was (3+*ode*), in Gothic it was (3+*ida*), and in German it is (3+*et*); and their actual English forms will be better understood with their successive forms of immutation, and the canons of articulation by which they took them. (Art. 56, &c.)

beseech	besoc-ode	besoc*de	besoc*te (4,8) besought.	beso*te (4,8)	besought	
bring.....	brong-ode (*Cum.* brong brang)	brong*de. brо*g*de.	broc*te .. (*Ger.* brachte) (*Swe.* braghte)	bro*te (4,8) (*Goth.* brahta)	bro*t*	brought
buy..... (*A.S.* bycge-an)	bocg-ode	bocg*de .	boc-te ...	bohte (4,8). *Go.* bauhta	bot*	bought
can ..... (*A.-S.* cunn-an –to know how, to be able)	cun-ode..	cun*de .. *Ger.* kannte	cú*de (4,8).	.....	cúd*	could
catch.....	coc-ode, cotch-ode.	coc*de ..	coc-te ...	co*te (4,8).	co*t*	caught
do..... (*A.-S.* dón, do-an, dy-an)	dij-ode .. *Go.* ga-tawida *Ger.* tha*t	dy*de ...	.....	.....	dyd*	did

MIXED VERBS,—*continued.*

seek ..... (*A.-S.* séc-an)	sóc-ode .. (*Icel.* soc-ti)	soc*de ..	sóc-te ... (*Ger.* socht)	so*te (4,3) .	sot*	sought
sell	sol-ode .. (*Cum.* sel-t)	sol*de ... (*Icel.* sel-di)	.....	.....	sold*	sold
shoe	sho-ed ...	.....	.....	.....	sho*d	shod
stand	stond....	sto*d ...	stód (4,3)..	.....	.....	stood
teach ..... (*A.-S.* tæc-an)	toc-ode ..	toc*de ...	toc-te ...	to*t (4,3) ..	taught	
tell	tol-ode ..	tol*de ...	.....	.....	told*	told
think .. *A.-S.*	ðonc-ode.	ðonc*de . ðo*c*de:	ðo*c*te .. (*Ger.* dachte)	thohte (4,3) (*Ice.* þótte)	tho*t	thought
will	woll-ode .	wol*de .. (*Icel.* vil-di)	.....	wold* ...	would	

531. SHORTENED LONG ROOTS.

These verbs have a long present tense-form and short past tense-form; and when their present tense-form ends with a weak consonant, it becomes strong in their past tense-form.

bend	bend-ode,	bend*de,	bent*te(4)	bĕntt*,	bent.
bite	bit-ode,	bit*de,	bit*te,	bit*.	—
bleed ... (*A.-S.* bled)	bled-ode,	bled*de,	blĕdd*,	bled.	—
breed	bred-ode,	bred*de,	brĕdd*,	bred.	—
build	bild-ode,	bild*de,	bĭlt*te,	biltt*,	built.
burn	bren-ode,	bren*de, *Ger.* brannte.	brent*te,	brentt*,	burnt.
chide ... (*A-S.* cíd)	cíd-ode,	cíd*de,	.....	cĭdd*,	chid.
deal .... (*A.-S.*dæl-an) *Goth.*	dæl-ode, ga-dailida	dæl*de,	dæl*te,	dælt*,	dealt.
feed .... (*A.-S.* féd)	fĕd-ode,	féd*de,	.....	fĕdd*,	fed.
gild	gild-ode,	gild*de,	gĭlt*te,	giltt*,	gilt.
gird .... (*A.-S.* gyrd)	gyrd-ode,	gyrd*de,	gyrt*te,	gyrtt*,	girt.
hide .... (*A.-S.* hyd)	hyd-ode,	hyd*de,	.....	hydd*,	hid.

SHORTENED LONG ROOTS—*continued.*

lead . . . . (*A.-S.* læd)	læd-ode,	læd*de,	. . . . .	lædd*,	led.
lend	lend-ode,	lend*de,	lent*te,	lĕntt*,	lent.
meet . . . . (*A.-S.* mét)	mét*ode,	met*de,	métte,	mĕtt*,	met.
read	ræd*ode,	ræd*de,	. . . . .	rædd*,	read.
rend	rend-ode,	rend*de,	rent*te,	rĕntt*,	rent.
send	send-ode,	send*de,	sent*te,	sĕntt*,	sent.
Goth.,	send-ida,	*Ger.* sandte			
slide	slid-ode,	slyd*de,	. . . . .	slydd*,	slid.
speed . . . (*A.-S.* spéd)	sped-ode,	sped*de,	. . . . .	spĕdd*,	sped.
spend	spend-ode	spend*de,	spent*te,	spĕntt*,	spent.

532. *f-clippings and others.*

bereave . . (*A.-S.*, bereaft-an)	bereaf-ode	bereaf*de,	bereaf*te,	bereăft*,	bereft
cleave . . . (*A.-S.*, cleaf-an) (*Norse*, kljuf-a)	cleaf-ode,	cleaf*de,	cleaf*te,	cleăft*, klauf,	cleft.
creep	creep-ed,	creep*d,	creep*t,	crĕpt,	crept.
dwell	dwell-ed,	dwell*d,	dwell*t,	dwĕlt,	dwelt.
Icel.,	dval-di,				
feel	feel-ed,	feel*d,	feel*t,	fĕlt,	felt.
flee	flee-ed,	flee*d,	. . . . .	flĕd,	fled.
hear	hear-ed,	hear*d,	. . . . .	hĕrd,	heard.
keep	keep-ed,	keep*d,	keep*t,	kĕpt,	kept.
Sco.,	keep-it,				
leave . . . . (*A.-S.* lyf-an)	lyf-ode,	lyf*de,	lyf*te,	lyft*,	left.
lose	los-ed,	los*d,	los*t . .	lost,	lost.
sleep	sleep-ed,	sleep*d,	sleep*t,	slĕpt,	slept.
spill	spill-ed,	spill*d,	spill*t,	spĭlt,	spilt.

533. SHORT ROOTS.

burst . .	burst-ed . . *Dors.* bust-ed	burst*d . . .	burst*t . . . *Ger.*, weak verb, 3-6, 7; *Icel.* and *Cumb.*, weak verb, 3-5.	. . . . .	. . . . .	burst.
cast . . .	cast-ed . . .	cast*d	cast*t	. . . . .	. . . . .	cast.
cost . . .	cost-ed . . .	cost*d	cost*t	. . . . .	. . . . .	cost.
cut	cut-ed	cut*d	cut*t . . . . . *Cumb.* and *Scо.*, strong verb, cut-cot.	. . . . .	. . . . .	cut.
hit	hit-ed	hit*d	hit*t	. . . . .	hit . .	hit.
hurt . . .	hurt-ed . . . *Dors.* hurt-ed	hurt*d . . .	hurt*t	. . . . .	. . . . .	hurt.
let . . . . (*A.-S.* læt)	let-ode	let*de	let*te	lett* . .	. . . . .	let.
put	put-ed	put*d	put*t . . . . *Cumb.*, strong verb, put-pat.	. . . . .	. . . . .	put.
rid	rid-ed	rid*d	. . . . .	. . . . .	rid . .	rid.
set . . .	set-ode . . . *Goth.* sat-ida.	set*de . . .	set*te . . . . *Icel.* set-ti.	sett* . .	. . . .	set.
shed . . .	shed-ed . . .	shed*d . . .	. . . . .	shedd . .	. . . .	shed.
shred . .	shred-ed . .	shred*d . . .	. . . . .	shredd .	. . . .	shred.
shut . . .	shut-ed . . .	shut*d . . .	shut*t	. . . . .	. . . .	shut.
slit . . .	. . . . .	. . . . .	. . . . .	. . . . .	slit. *A.S.* slát.	
spit . . . (*A.-S.* spæt)	spæt-ode . .	spet*de . . .	spet*te . . .	spett* .	spit, spat.	—
split . . .	split-ed . .	split*d . . .	split*t	split . . .	. . . .	split.
spread . .	spread-ed . .	spread*d . .	spredd	. . . . .	. . . .	spread.
sweat . .	sweat-ed . .	sweat*d . . .	swett . . . . . *Cumb.* and *Scо.*, strong verb, sweat.	. . . . .	. . . .	sweat.
thrust . .	thrust-ed . .	thrust*d . .	thrust*t . . .	. . . . .	. . . .	thrust.

534. Many Teutonic verbs which are weak in English are strong in some other Teutonic dialects:

bake	baked.
back-en, *Ger.*	buk, b*k 8, *Ger.*
bequeath	bequeath-ed.
	9 * ð ⅛, *Norse.*
burst	burst.
	b*rst ⅛, *Norse*, *Cumb.*
climb	climb-ed.
	klomm 7, *Ger.*, *Cumb.*, *Dorset.*
creep	crep-t.
	crope 7, *Dorset.*
krjup-a, *Norse*	kraup ⅛.
drip, drop	dripp-ed, dropp-ed.
trief-en, *Ger.*	trof 7, *Ger.*; draup ⅛, *Norse.*

glide	glid-ed; gl*t, *Ger.* 2.
grave	graved.
grab-en, *Ger.*	gr*b, *Ger.* 8, *Norse* ⅄.
gripe	grip-ed.
greif, *Ger.*	griff, *Ger.*
have	hav-ed, hav*d.
hæf*ode, hæf*de	hæ*de, hæd*, had.
hafa, *Icel.*	haf*ði.
heave	heav-ed.
	hove (among sailors).
	hob, 7 *Ger.*; hóf, 7 *Norse.*
help	help-ed; half, 6 *Ger.*
lade	lad-ed.
lad-en, *Ger.*	lud, 8 *Ger.*
leap	leap*d, leap*t.
hlaup-a, *Norse*	hlióp, ⅄; lap, *Sco. Cumb.*
lie	li-ed.
lüg-, *Ger.*	log, 7 *Ger.*
make	mak-ed, *O. Eng.*, mak*d, má*d, made.
milk	milk-ed.
melk-en, *Ger.*	molk, 7 *Ger.*
praise	prais-ed.
preis-en, ⅄ *Ger.*	pries, 1 *Ger.*
quit	quitt-ed; quat, *Sco.*
reek	reek-ed.
rjúk-a, *Norse*	rauk ⅄.
rub	rubb-ed.
reib-en, ⅄ *Ger.*	rieb, 1 *Ger.*
seeth	seeth-ed.
sid-en, *Ger.*	sott, 7 *Ger.*
sjóð-a, *Norse*	sauð, ⅄ *Norse.*
shape	shupe, *O. Eng.*
schaff-en	schuf, 7 *Ger.*
sleep	slep-t.
schlaff-en, 5 *Ger.*	schlief, 1 *Ger.*
slip	slipp-ed.
slepp, *Icel.*	slapp, 5 *Icel.*
snuff	snuff-ed.
schnib-en, *Ger.*	schnob, 7 *Ger.*
strive.	

suck	suck-ed.
saug-en, ⅛ *Ger.*	sog, 7 *Ger.*
sjúk-a ⅛ *Norse*	sag, ⅛ *Norse.*
sweat . . *Cumb.* and *Sco.* strong verb,	sweat-swat.
swell	swell-ed.
schwell-en, *Ger.*	schwoll, 7 *Ger.*; svall, 5 *Icel.*
thresh	thresh-ed; dr*sch, 7-6 *Ger.*
wash	wash-ed.
wasch-en, *Ger.*	wusch, 8 *Ger.*
vax-a, *Norse*	óx, 7.
wax	wax-ed.
wachs-en, *Ger.*	wuchs, 8 *Ger.*
weigh	weigh-ed.
wäg-en, *Ger.*	wog, 7 *Ger.*
-wet	wett-ed; wat, *Sco.*

535. Some verbs are of irregular conjugation from the substitution, in some of their tenses, of different roots.

The present tense of *go*, Anglo-Saxon *gán*, has been substituted for that of the old verb *to wend*, the present tense of which was

1. I wend.	we wend.
2. thou wendest.	ye or you wend.
3. he wends.	they wend.

The past tense of this verb is retained:

1. I went.	we went.
2. thou wentest.	ye or you went.
3. he went.	they went.

"Like a poor pedler he did wend."—*Shepherd's Calend.*, 1588.

In Scotland they say still 'he gaed.'

Be, as in the subjunctive mood of the verb *to be*, 'if I be,' is from the Anglo-Saxon verb *beon*; and *was* and *were* are from the Anglo-Saxon *wesaŋ*.

So, in Latin, *fero* takes its past tense *tuli* from *tollo*; and φέρω, in Greek, takes its future tense-form, οἴσω, from οἴω; and its perfect present tense-form, ἤνεγκα, from ἐνέγκω.

536. One-thing Verbs, Two-thing Verbs, and Three-thing Verbs.

A neuter or intransitive verb is the name of an action that one thing cannot do to another; as, 'to walk,' 'to sleep;' and as such verbs do not want any noun but that of the subject to stand with them in the sentence, they are *one-thing* verbs.

537. An active or transitive verb is the name of an action that one thing can do to another; as, 'to strike,' 'to love;' and such a verb is taken with at least two things named or understood in the sentence,—the subject and object; as, 'John struck the ball.' 'Mary loves her mother.'

Active or transitive verbs are at least *two-thing* verbs.

538. But some of the active or transitive verbs are taken with three things, named or understood under the sentence,—the subject, the first object, and the further object; as, 'John gave an orange to his sister,' where *John* is the subject, *orange* is the first or nearest object, and *his sister* is the further object; and the action to *give* is one that can hardly take place without such three things, and is a *three-thing* verb.

539. It is needful in general grammar to understand the differences of one, two, and three-thing verbs, and especially the three-thing ones; inasmuch as the verbs of some languages, such as the Basque and the languages of the tribes of North America, are formed to betoken by breath-sounds and clippings, under their own forms, sundry relations of the three things as subject and objects; and other languages mark the relations of the three things by sundry settings of pronouns.

540. To betoken these relations of subject and objects we may take the letter *a* for the first person singular, *b* for the second person singular, and *c* for the third person singular; *a's* for the first person plural, *b's* for the second person plural, and *c's* for the third person plural. Then let the figure 3 stand for the verb, and let the person that is subject be betokened by a capital letter in the first place, and let the object-persons be betokened by small letters, the first object by a small Roman letter, and the further object by a small italic letter.

Then (A * 3 . c . *b*) would mean that the 1st person singular is subject, the 3rd person singular the first object, and the 2nd person singular the further object; as,

I gave it to thee.
A * 3 . c . *b*.

541. In languages which have pronouns for the singular and plural number there are 6 pronouns and 6 cases of subject-pronouns, with actions reflected on the agent.

A. 3. *a*.	A's. 3. *a's*.
I strike myself.	we strike ourselves.
B. 3. *b*.	B's. 3. *b's*.
thou strikest thyself.	ye strike yourselves.
C. 3. *c*.	C's. 3. *c's*.
he, she, or it strikes himself, &c.	they strike themselves.

Intransitive and reflective verbs are *one-thing* verbs.

542. TWO-THING VERBS.

In sentences of two-thing verbs, pronouns may come in in pairs,—subject and object.

The number of permutations, by two and two, in pairs that can be made up of n things, is $n(n-1)$, which, with 6 pronouns, would be $6\times5=30$; so that, in a language which has pronoun-forms for the singular and plural number without dual forms, there may be 30 sundry pairs of pronouns with two-thing verbs.

A. 3. *b*. I love thee.	A's. 3. *b*. we love thee.
A. 3. *c*. I love him.	A's. 3. *c*. we love him.
A. 3. *b's*. I love you.	A's. 3. *b's*. we love you.
A. 3. *c's*. I love them.	A's. 3. *c's*. we love them.
B. 3. *a*. thou lovest me.	B's. 3. *a*. ye love me.
B. 3. *c*. thou lovest him.	B's. 3. *c*. ye love him.
B. 3. *a's*. thou lovest us.	B's. 3. *a's*. ye love us.
B. 3. *c's*. thou lovest them.	B's. 3. *c's*. ye love them.
C. 3. *a*. he loves me.	C's. 3. *a*. they love me.
C. 3. *b*. he loves thee.	C's. 3. *b*. they love thee.
C. 3. *a's*. he loves us.	C's. 3. *a's*. they love us.
C. 3. *b's*. he loves you.	C's. 3. *b's*. they love you.

The following relations are not permutations.

C. 3. *c*. he loves him. C. 3. *c's*. he loves them.
C's. 3. *c's*. they love them.

4 other forms . . . A. 3. *a's*.—B. 3. *b's*.—A's. 3. *a*.—B's. 3. *b*.—are not, from their relations, likely to be often used.

The Basque and Cree tongues have verb-endings for the foregoing relations, which, therefore, they betoken without pronouns.

If a language had three dual forms of pronouns besides the singular and plural ones, it would have 9 pronoun forms, and therefore $n(n-1)$ or $9\times8=72$ cases of two-pronoun verbs; and if a language had two forms of pronoun for the first person plural (1+2) and (1+2+3), without dual-forms, it would have 7 pronoun-forms and $7\times6=42$ cases of two-pronoun verbs.

543. Three-thing Verbs.

The permutations that can be made of n things, in sets of three and three, are $n(n-1)$, $(n-2)$, which, with 6 pronouns, would be $6\times5\times4=120$; but we do not find verb-forms for all the permutations of the 6 pronouns in the Basque or Cree language, as many of them are of rare occurrence, while, on the other hand, both Basque and Cree have verb-forms for relations with which the same person and number appear twice.

A. 3. b. *b's.* is a permutation answering to the sentence 'I gave thee to you,' which is useless; while 'he gave it to him,' or C. 3. c. *c.*, with the subject and both the two objects of the third person singular, is a common three-thing relation, though not truly a permutation at all.

The Basque has verb-forms for the following 56 permutations, which are all those in which a third person appears as a first object.

1. B. 3. c. *a.*. thou 3 it to me.
2. C. 3. c. *a.*. he 3 it to me.
3. B's. 3. c. *a.*. ye 3 it to me.
4. C's. 3. c. *a.*. they 3 it to me.
5. B. 3. c's. *a.*. thou 3 them to me.
6. C. 3. c's. *a.*. he 3 them to me.
7. B's. 3. c's. *a.*. ye 3 them to me.
8. C's. 3. c's. *a.*. they 3 them to me.
9. A. 3. c. *b.*. I 3 it to thee.
10. C. 3. c. *b.*. he 3 it to thee.
11. A's. 3. c. *b.*. we 3 it to thee.
12. C's. 3. c. *b.*. they 3 it to thee.
13. A. 3. c's. *b.*. I 3 them to thee.
14. C. 3. c's. *b.*. he 3 them to thee.
15. A's. 3. c's. *b.*. we 3 them to thee.
16. C's. 3. c's. *b.*. they 3 them to thee.
17. A. 3. c. *c.*. I 3 it for him.
18. B. 3. c. *c.*. thou 3 it for him.
19. C. 3. c. *c.*. he 3 it for him.
20. A's. 3. c. *c.*. we 3 it for him.
21. B's. 3. c. *c.*. ye 3 it for him.
22. C's. 3. c. *c.*. they 3 it for him.
23. A. 3. c's. *c.*. I 3 them for him.
24. B. 3. c's. *c.*. thou 3 them for him
25. C. 3. c's. *c.*. he 3 them for him.
26. A's. 3. c's. *c.*. we 3 them for him.
27. B's. 3. c's. *c.*. ye 3 them to him.
28. C's. 3. c's. *c.*. they 3 them to him.
29. B. 3. c. *a's.*. thou 3 it to us.
30. C. 3. c. *a's.*. he 3 it to us.
31. B's. 3. c. *a's.*. ye 3 it to us.
32. C's. 3. c. *a's.*. they 3 it to us.
33. B. 3. c's. *a's.* thou 3 them to us.
34. C. 3. c's. *a's.* he 3 them to us.
35. B's. 3. c's. *a's.* ye 3 them to us.
36. C's. 3. c's. *a's.* they 3 them to us.

37.	A.	3. c.	*b's.*	I 3 it to you.	47.	C.	3. c. *c's.* he 3 it to them.
38.	C.	3. c.	*b's.*	he 3 it to you.	48.	A's.	3. c. *c's.* we 3 it to them.
39.	A's.	3. c.	*b's.*	we 3 it to you.	49.	B's.	3. c. *c's.* ye 3 it to them.
40.	C's.	3. c.	*b's.*	they 3 it to you.	50.	C's.	3. c. *c's.* they 3 it to them.
41.	A.	3. c's	*b's.*	I 3 them to you.	51.	A.	3. *b's. c's.* I 3 them to them.
42.	C.	3. c's.	*b's.*	he 3 them to you.	52.	B.	3. c's. *c's.* thou 3 them to them
43.	A's.	3. c's.	*b's.*	we 3 them to you.	53.	C.	3. c's. *c's.* he 3 them to them.
44.	C's.	3. c's.	*b's.*	they 3 them to you.	54.	A's.	3. c's. *c's.* we 3 them to them.
45.	A.	3. c.	*c's.*	I 3 it to them.	55.	B's.	3. c's. *c's.* ye 3 them to them.
46.	B.	3. c.	*c's.*	thou 3 it to them.	56.	C's.	3. c's. *c's.* they 3 them to them

It would seem, from Howse's *Cree Grammar*, that the Cree language has three-thing verb-forms for all these 56 permutations, which are those that bring a third person in as a first object; and since it offmarks an animate from an inanimate object, it has most likely 112 verb-forms for relations of persons.

For the other permutations of the relations of the 6 persons in which A and B come in as first objects, neither the Basque nor American languages seem to have any forms.

Many of such relations seldom happen, and the Basques and Indians may betoken the others of them by speech-formulæ of other kinds.

A. 3. b. *b's.*, or 'I gave thee to you,' or 'I bought thee for you,' betokens a relation not likely to happen, and therefore not likely to need a verb-form.

The three-thing relations are betokened in most of the tongues of Europe by pronouns in sundry case-forms; as; *English*, '*I* gave *it* to *you*,' .. *French*, 'Je vous l'ai donné;' and it is not a little puzzling to place the pronouns in their right idiom order.

The best relation order would be that the subject should come first, and be followed by the first object, and then by the further object; as,

'*I* gave *it you*,' . . . '*we* bought *them* for *him*;'

which, if 1 stood for the subject, 2 for the first object, and 3 for the further object, would be the order .. 1, 2, 3.

But when we name the further object by a noun, our order is sometimes . . . . 1, 3, 2.

'*I* gave *him* the *book*,' . . . '*I* bought *him* a *toy*;'

though, if we inset a preposition before the pronoun of the further object, our order is . . . . 1, 2, 3.

'*I* gave a *book* to *him*,' . . . '*I* bought a *horse* for *him*.'

French, 'Je le lui montrai.' 'Je lui montrai le livre.'
1 2 3 1 3 2

Italian, 'Datemelo;' *i.e.,* Date-voi-me-lo.
1 3 2

English, 'Give it me.'
1 2 3

544. ADVERBS AND PREPOSITIONS, OR POSTPOSITIONS.

A true adverb and a true preposition are both mode-words, or tokens of the modes of actions or predicates, with a difference between them,—that an adverb is a *one-thing* mode-word or mode-token, and a preposition is a *two-thing* mode-word or mode-token.

In the sentence 'John walked *fast,* or sees *clearly,*' or 'the letter is *well* written,' the adverbs *fast, clearly, well,* betoken the mode of the actions *walked, sees, written,* among others of the same name, but do not want any noun after or with them; so that they may stand in a sentence with only *one thing,* the subject, in it.

In the sentence 'John walked *from* or *into* the house,' or 'the letter was carried *by* a messenger,' the prepositions *from, into, by,* betoken the mode of the actions *walk* and *carried,* as to the objects *house* and *messenger,* and want a noun after or with them; so that they stand in the sentence with *two things,* the subject and object.

Yet many compound adverbs and prepositions of the form (5+1) are formulæ of two things, as 'John walked *with speed,*' 'the letter was written *with elegance;*' of which form are the Welsh *yn dda,* 'in good,' for *well,* and the French *au-tour,* 'in the round.'

545. ADVERBS.

An adverb is a word that names the modes of actions and being of the same name.

Most adverbs have been made from notional words, and are of sundry forms.

Castrén, in his *Elements of Cheremissian Grammar,* says, "Ut prepositiones, ita etiam multa adverbia, casus sunt no-

minum;" and Ganandri, in his *Grammatica Lapponica*, says, "Ablativus et casus locativus nominis facile adverbii naturam induunt." And nouns in the modal case in Greenlandish, very often—'sehr haüfig,' as Kleinshmidt says,—serve as adverbs.

546. FORM (1) and (1+.)

The form (1+) is some case-form of a noun.

Germ., theils, of part, partly; *flugs*, of flight, *i.e.* quickly; *mittags*, of noon, at noon; *nachts*, of night, at night.

These are possessive case-forms of nouns.

Icel., stundum, at hours, at times,—dative case-form of *stund; tíðum*, at times, often,—dative case-form of *tíð*.

So Old English, *whilom* is the A.-Saxon *hwilum*,—the dative of *hwil*, time.

So the Arabic adverbs, or rather adverb-nouns, are almost all of the form (1); as,

aklœn . . . . . with prudence, prudently.
azmœn . . . . with purpose, purposely.

Latin, foris.

So in Lapponic.

547 FORM (1+.)

Purposely, daily.

Latin, (1+*atim*), *gradatim*, from gradus; *paulatim*, from paulum; *verbatim*, from verbum.

κυνηδόν, doggishly; οὐρανόνδε, heavenward; οὐρανόθε, from heaven.

Persian, (1+œnah), dœstmœnah . . . friendly.

Turkish, (1+ị lah), delịleg'lah . . . fool-like, foolishly.

548. FORM (1+1).

Hindoostanee, rœz-rœz . . . . day-day, *i. e.* daily.

Tonga, mamáfa, heavy; mamáfa-ánge, heavy-like, heavily; ange-like.

549. FORM (1+2).

Latin, nihilominus (naught less).

550. FORM (1+3).

551. FORM (1+4).

552. FORM (1+5).

553. FORM (2).

In many languages adjectives are taken into the office of adverbs.

English, long, little; *ago, agone.*

Latin, parùm, doctè, falsò.

Welsh, da, good and well.

Turkish, guzel, pretty, prettily; eyu, good, well.

Germ., gut, good, well.

Spanish, pronto, ready, readily; *menos,* less; *alto,* high, highly; *bajo,* low, lowly; *mal,* bad, badly.

Germ., höchstens, of the highest, at most; *wenigstens,* of the least, at least; *zweitens,* of the second, secondly; *gewiss,* sure, or surely.

Icel., sár-an, of sore, sorely; *harðan,* of hard, hardly, (case-forms of *sár* and *harð*); *mest,* most and mostly.

In Wendish, adjectives of the neuter form are adverbs.

554. FORM (2+.)

This is a very common form of adverbs of mode.

English, (2+*ly*), as badly, cruelly, darkly, greatly, highly, justly, lightly, rightly; and adverbs of order, firstly, secondly, thirdly, fourthly, fifthly, sixthly, seventhly.

Latin, (2+**ter*), (2+*è*), (2+*im*), } acriter, feliciter, magnificenter, decenter; strictim, divisim; malè, badly; valdè, from validus, strongly or very.

Greek, (2+ως), ὀξέως.

Ital. and *Span.,* (2+*mente*), dolcemente.

French, (2+*ment*), doucement.

Icel., (2+*a*), við-a, widely.

Adverbs of repetition, as *once, twice, thrice,*—case-forms of *one, two, three.*

Latin, quinquies, sexies, &c.

In Mongolian, the cardinal with the ending *da;* Magyar, the cardinal +*da.*

555. FORM (2+1.)

This was at first the formula of many adverbs of time and place; such as, *then, when, here, there, where.* They are case-forms of pronouns formerly belonging to nouns now left out.

In Anglo-Saxon the local case-form of *he-o,* this, was *he-ere, híre;* and 'híre stowe' meant 'at this place,' whence, by ellipsis of 'stowe,' we have 'here.'

The local case-form of *se-o* or *þa,* that, was *þa-ere, þære;* and 'þære stowe' was 'at that place;' whence, by ellipsis of 'stowe,' we have the adverb 'there.'

The local case-form of *se,* that, was *ðám, ðán, ðón;* and 'þón tíman' was 'at that time,' whence, by ellipsis of 'tíman,' we have the adverb 'then.'

So, from cases of *hwa,* who or what, we have *when* and *where;* 'oð hwæne tíde,' at what time, 'when;' 'hwære stowe,' at what place, 'where.'

So *hither, thither,* and *whither* are formed of *heo,* this, *þa,* that, and *hwá,* what, and mean *thisward, thatward,* and *whatward;* and *hence, thence,* and *whence* are genitive or originative case-forms of *heo, þa,* and *hwá,* and mean of or from *this, that,* and *what* place or time.

How and *why* are also most likely case-forms of *whá,* what; *how,* by what; *why,* for what.

So Ezguerra, in his *Arte de la Lengua Bisaya,* shows that the Bisaya pronouns *this, that,* serve as adverbs, *here, there.*

556. FORM (2+1).

Yester-day, straight-ways, (straight-wíse, straight-mode), always (all-wíse, all-modes).

Latin, eò (eo loco), there; *quò* (quo loco), where; *quâ* (quâ viâ or parte), where, in what part, or by what way; *multò, paulò.*

Pridie (priore-die), *postri-die* (postero-die), *hodie* (hôc-die), *quâ-re, quo-modo, magn-opere* (magno-opere).

Germ., einmal, one time, once; *zweimal,* twice; *jederzeit,* each time, always; *diesseits,* of this side.

Norse, allatíma, all time, always; *annanweg,* another way, otherwise; *alla-staðar,* all places, every where; *jafnsíðes,* even sides, side by side.

Welsh, pa le, what place, where; *un-waith,* one turn, once.

Persian, aïnjɷ, this place, here; ɷnjɷ, that place, there; kujɷ, what place, where; hurgiz, each time, always; dịgurbɷr, another time, *i.e.* again.

Cree, tàn-ispée, what time, *i.e.* when; *tàn-itte,* what place, *i.e.* where.

Lapponic, daat (this), *daasne* (in this*), here; *duót* (that), *duósne* (in that*), there; *gutt* (what), *gusne* (in what), where.

557. FORM (2+3).

Multifariam, (multum-for).

558. FORM (2+5), (2+5+1).

We have some adverbs of this form composed of a pronoun become an adverb, and a preposition; as, *hereafter, hereby, hereto, herein, herefrom, thereafter, thereby, thereto, therein, therefrom, whereto, wherein, wherefrom, hitherto, hitherward, henceforth, henceforward.*

Latin, quem-ad-modum, quam-ob-rem.

559. FORM (2+4).

Any-where, some-where, no-where.

560. FORM (5).

About, down, up.

Latin, antè, pòst. *Greek,* ἄνω, ἐντός.

561. FORM (4+.)

Downward, upward.

562. FORM (5+1).

In-deed, per-chance (par-chance), *perhaps* (per or by *hap*); *to-morrow, to-day.*

FORM (*a,* for *at,* +1).

A-side, a-foot, a-head, a-sleep, a-board, a-shore, a-ground.

Italian, a capo, at the end; *da capo,* from the beginning; *da banda,* a-side; *all-ora,* at the time, then.

Spanish, a-caso, perhaps; *al-cabo,* at the end; *a-hora,* at the time, then.

French, en-fin. *Norse, i-staδ,* instead.

Irish, go fior, with truth, truly; an aba, by-cause, because; an ball, on-the-spot, immediately. *French,* sur-le-champ.

Hindoost., olhol, the state, immediately. *Latin,* stat-im, bolfil, in the act, immediately.

Bretonne,	en dro.	*French,*	au-tour.
„	a gostez.	„	a-côté.
„	ê ty, *i.e.* at house.	„	chez.
„	gand-primber, with readiness, readily.		

563. FORM (5+2).

At last; by far. *Germ., Bei weitem,* by far.

Welsh, yn-dda, in good, *i.e.* well; *yn-fwyn,* in kind, *i.e.* kindly.

564. FORM (5+3).

565. FORM (4+.)

Upward, downward, forward, backward.

FORM (4+2).

Latin, nimirùm (ne mirum).

566. FORM (4+5+2).

Ital., Non di meno.

567. FORM (4+4).

Germ., immerfort.

Hindoost., jahon-jahon, where-where.

Latin, quâquâ, *i.e.* where-ever.

568. Some adverbs are so worn down, that they no longer afford a clue to their notional forms or formation; as, now, oft, often, seldom, soon, late, yes, no, not.

Latin, non. *Persian,* na, nah. *Hindoostanee,* nah.

569. FORM (4+5).

There-on, there-in, there-of, here-by, where-by.

Germ., dar-an, darin, darauf.

570. PREPOSITIONS, POSTPOSITIONS, &c.

Most of the prepositions, which are now only bare relational words, have been formed of old notional words, of which they have lost the meaning and much of the form; thus, *before* and *behind*, or *fore* and *hind*, are derived from words betokening the notions of an animal running on and another, or a man running after it to catch it.

(*F*r*), a Teutonic root, meaning to go on, is that of *fore*; and (*h*nþ*) or (*h*nt*), Gothic, *hinþ-an*, to *catch* or *hunt*, is the root of *hind*.

So *fore* means the 'going on,' and *hind* means the 'catching;' and *before* means 'by the going-place,' and *behind* 'by the catching-place.'

From the root *f*r* comes also *for*, Dutch *voor*, Germ. *für*, Goth. *faur*; and *far*, the effect of going, and *forth*, in the direction of going, and *first*, meaning *forest*, the most going.

From the same root, *f*r*, go, comes most likely *f*r*m*, go off, our word *from*; Goth., *fram*; Swedish, *fran*; Norse, *fra*; and the Lat., *præ*, *præter*, *pro*, *per*, *primus*, (art. 107); and the Greek, πρὸ, πρὸς, παρὰ.

From (*h*nt*) 'to catch,' comes most likely *hunt*, *hound*, *hand*, and the Lat. *hend-o*.

The connection of *for* and *præ* is shown in the expressions "Non potuit eum videre *præ* lachrymis;" 'He could not see him *for* tears.'

So in Arabic, the preposition *before* is *kabla*, a case-form of a noun, from *kabala*, 'to come to,' and means 'in the *coming*' direction.

So the primary meaning of *of*, Ger. *af*, Lat. *ab*, Gr. ἀπὸ, ἀ᾽φ᾽, seems to be that of a going off up from the earth; while *on*, A.-Sax. *on*, *an*, Goth. *ana*, Greek ἀνὰ, seems to have borne the notion of a coming on down towards the earth; so that we can rank under the same root *of*, *up*, Ger. *auf*, Goth. *iup*, Eng. *ov-er*, Goth. *uf-ar*, A.-Sax. *óf-er*, Gr. ὑπ-ὲρ, Lat. *sup-er*. Eng. *op-en*, Ger. *off-en*.

Thence it seems likely that most of the pure rational prepositions were at first tokens of the motions and relations that were so much in the mind of man in savage life, such as

1st, the motion of an arrow up from the earth, as at a bird;

2nd, the motion of an arrow down to the earth;

3rd, the motion of an animal or foe fleeing;.
4th, the motion of a man or foe following the fleer;
5th, the act of a man coming against a man;
6th, the association of man with man, or animal with animal.

571. The motion of an arrow upward from the earth affords two relations, that of *upwardness* and that of *fromness* as to the shooter and the earth.

The root seems to be **f, *p,* (art. 107).

With the relation of upwardness we have *up,* Ger. *auf,* Goth. *iup,* Gr. *ἐπὶ,* Lat. *ob,* Eng. *ov-er,* Goth. *uf-ar,* A.-Sax. *ôf-er,* Norse *yfir,* Gr. *ὑπὲρ,* Lat. *super,* Sansc. *up-ari,* Pers. *ab-er,* Eng. *after,* Goth. *afar;* and with the relation of fromwardness the Eng. *of, off,* Gr. *ἀπὸ, ἐπὶ,* Lat. *ab.*

Thence we may guess why *ἐπὶ* and *ὑπὲρ* take different case-forms. Ἐπὶ might take a wherefrom case of a thing (A) when it meant *up,* reckoning from (A); a where case-form of (A) when it meant *up on* (A); and an accusative case-form of (A) when it meant *up towards* (A): *ἐπὶ νηὸς up of* (on) the ship; *ἐπὶ ῥηγμῖνι, up* (without a motion) to the shore; *ἐπὶ θάνατον, up* (with a motion) to death.

So *ὑπὲρ* may take a wherefrom case-form as meaning *up,* reckoning from, and an accusative case-form, as *up* (with a motion) over.

572. The motion of an arrow down to the ground affords three relations; that of *down-ness,* that of *to-ness* to the shooter or ground, and that of *back-ness,* or a *reverse* motion.

The root seems to be **n.*

To the relation *down* belongs *under,* Ger. *unter,* Nors. *under.*

To the relation of *to-ness* belongs *on,* A.-Sax. *on, an;* Du. A.-Sax. Germ. Goth. Eng. Lat. *in,* Span. Fr. *en,* Port. *em,* Welsh *yn,* Norse, Dan. Swed. Irish *i*,* Gr. *ἐν, εἰς, ἀνὰ,* Goth. *ana;* Lat. *ante,* Goth. *and,* A.-Sax. *o*ð* without the *n,* (art. 130), Ger. *ant,* Gr. *ἀμφὶ*? A.-Sax. *ymb-e.*

To the relation of *back-ness,* or *reverse* motion, belong *un,* as in *un-do;* Lat. *in,* of *invisibilis;* Gr. *ἀνὰ,* of *ἀνέλκω,* I draw back; Goth. *and,* of *and-bindan,* to unbind; Ger. *ant,* of *ant-wort,* back-word, *i.e.* answer.

The word *end*, Goth. *andi* (the back-turning point of the arrow's motion), Gr. *ἀντὶ*, seems to have been a noun meaning the reverse or back thing as a compensation or match.

ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, an eye, the back-gift of an eye.

573. The forward motion of a man or an animal seems to have been betokened by the root *f*r*, *p*r*, for one root; whence we may have the A.-Sax. *far-an*, Ger. *fahr-en*, to go, Eng. *fare*, price of going, *farewell*, go on well, Lat. *fer-o*.

But *f*r*, *p*r*, while it means go, may be taken with a relation from-wards or to-wards; and under the relation from-wards may belong *from*, *fore*, *far*, Gr. *πρὸ*, with a wherefrom case-form, as *πρὸ θυρῶν*, *fore* (reckoning) from the door.

πρὸς, with a wherefrom case-form, means *fore-from*; with a dative case-form, *fore-to*; and with an accusative case-form, *fore-* (with a motion or direction) *towards*.

παρὰ, with a wherefrom case-form, meant *forè-from*; with a whereto case-form, *fore-* (without a motion) *to*; and with an accusative case-form, *fore-* (with a motion or direction) *towards*.

So the Latin *pro*, fore-from; *præ*, fore-to; *per*, fore-through; *præter*, fore-by; *prope*, *propter*, fore-towards.

574. The coming of man to man seems betokened by the root **t*, **d*, *t**. . . . *at*, *ad*, *to*.

575. The association of man with man seems betokened by the roots *s*m*, *s*n*, *m*t*, &c. Germ. and Sansc. *sam*, together; Goth. *samana*; Eng. *same*; Gr. *σὺν*; Lat. *cum*, *con*; Gr. *μετὰ*; Goth. *miþ*; Ger. *mit*.

576. It often happens in languages with some case-forms that, when a case-form of a noun is given with a preposition, the case-form may betoken one relation and the preposition another; as, 'super lapide,' on a stone; 'super lapidem,' to on a stone; the accusative case-form showing the motion to (the place) on a stone, and *super* the place *on* it.

"Βῆ δὲ κατ' Ἰδαίων ὀρέων,"

'He went down from the Idæan hills;'

where the genitive case-form betokens the fromward motion, and *κατὰ* the downward motion, for *κατὰ* with an accusative

case-form would mean *towards*; κατ' αὐτοὺς αἰὲν ὁρᾷ, 'he always looked toward them.'

So, ἐπὶ τὰς βύρσας . . up to the skins.
1 2 1 2

... παρὰ βασιλέος . . . fore from the king.
1 2

παρὰ βασιλέα . . . fore to the king.
1 2

Again, a man may die from many causes: he may die from a disease; he may die willingly, giving his life a ransom for his father, or he may die for his fatherland. And in either of these cases, whether he may die from a disease, for his father, or for England, his disease, his father, or his fatherland is the wherefrom of his dying; and the noun of the disease, the father, or the fatherland, may be given in Greek or Latin in the wherefrom case-form. But to die from a disease would most likely become ὑπὸ νόσου ἀποθανεῖν; to die for one's father, ὑπὲρ τοῦ πατρὸς ἀπ-; to die for one's fatherland, περὶ τῆς πατρίδος ἀπ-; where the case-form of the noun betokens the relation of cause, and the preposition the relations of power between it and the dier. If a man dies from a disease, he dies under its power; if he dies willingly for his father, he does not die under his father's power, for his father is in his, and he dies with power over him; and if he dies fighting for his fatherland, he is not under its power, since he chooses to die for it, nor is his fatherland under his power, since he cannot singly save it; so that he does not die under or over it, but about it or for it. Hence, when our Lord says (John x. 15), that "He lays down His life *for* the sheep," He says, τὴν ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων, 'I lay down my life over the sheep,' because they are under His power.

Therefore different relations may be shown by sundry prepositions with the same case-form; or by different case-forms with the same preposition.

577. Some Greek prepositions may take either an originative or accusative case-form, by articles 262 and 265.

διὰ . . δι' ἀνθρώπου ὁ θάνατος . . . wherefrom.
τὸ Σάββατον διὰ τὸν ἄνθρωπον . . . objective.

ἐπὶ . . ἐπὶ τοῦ καλοῦ λέγων παιδός . . . wherefrom.
ἐπειρᾶτο τοὺς Ἀθηναίους τῆς ἐπ' αὐτὸν ὀργῆς παραλύειν . . . objective.

κατὰ . πολὺς ἔπαινος ἦν κατὰ τῆς ἡμετέρας πόλεως . origin.
οἱ καθ' ὑπεροχὴν νόμοι . . . objective.

πρὸς . πρὸς ἀνδρὸς ἐχθροῦ ἐπιφέρων τὴν ψῆφον . wherefrom.
πρὸς Ῥωμαίους μάχεσθαι . . . objective.

ἀμφὶ . ἀμφὶ ἀστέρων ἡ γραφή . . . wherefrom.
νόμοι ἀμφί τί καθεστῶτες . . . objective.

ἀμφὶ πόλιος οἰκοῦσι . round from (not at) the city.
ἀμφ' ὤμοις . . . round at his shoulders.
ἀμφ' ἅλα . . . round towards the sea.

578. Our preposition *against*, A.-Sax. *agen*, is formed from *a-gán*, *on-gán*, to go at; and *beyond* is from *be-geond*, which may mean *by-going*, from *be*, *by*, and a participle of *gán*.

By is believed to have come out of *bu-an*, to dwell; and *with* formerly meant *against*.

579. Latin, *coram*, *coirim*? *trans*, *trahens*, leading; *ultra*, *olle trahens*, leading there; *citra*, *cis-trahens*, leading here; *contra*, *cum-trahens*; *intra*, *in-trahens*.

infra, *in-fero*; *juxta*, *junxta*, (*jungo*).

pone, *post*, (*pono*).

580. Form (1), (1+.)

This form, which is a shortened shape of (4+1), is some case-form of a noun, or a noun with some ending.

Latin, *circum*, *circa*, *circiter*, in a ring, round, from *circus*, Gr. κίρκος, a circle; *foris*, *e foris*, out of doors.

Germ., *mittels*, (*i.e.* of the middle,) between, among.

Norse, *kring-um*, locative case-form of *kring*, ring; round.

Ital., *senza*, without; by aphæresis for *assenza*, absence.

So in Hawaii place-prepositions, and in Cheremissian most postpositions, are case-forms of nouns.

581. Form (2).

Ital., *vicino* (*di*, *a*), near.

582. FORM (3), (3+.)

Latin, *clam, cela-im*? from *celo; palam, pala-im,* from *palo; secus, secundum,* from *sequor; versus,* from *verto.*

583. FORM (5+1), (5+2).

This is a great prepositional formula of languages, in many of which prepositions are compound words made up of a relational word and a noun; so that when another noun comes after a preposition of the form (5+1), it is the possessive case to the noun (1) imbodied in the preposition, as if we were to say 'in the neighbourhood of London,' and take *intheneighbourhood* for a single preposition, which would govern London in the possessive case.

Of these forms there are many prepositions in French, in which language the spaces by a thing are betokened by words that are nouns, or adjectives belonging to nouns understood, the spaces *above, below, near,* and *round* being called the *above,* the *below,* the *near,* and the *round* of the thing; and another thing, in either of those spaces, is said by the compound preposition to be *in the above* (au-dessus), *in the below* (au-dessous), *at the near* (au-prés), *at the round* (au-tour) of or to the thing; and a motion through it is said to be *in the transverse* (au-travers) of it.

Eng., *below,* by-the-low; *beneath,* by-the-down; *between,* by-twain, *i.e.* by two; *among,* A.-Sax. *on-menge, on-gemang, i.e.* in a crowd; *within,* A.-Sax. *wiðinnan,* by the in; *without,* A.-Sax. *wiðútan,* by the out; *beside,* by-side; *baft,* A.-Sax. *be-æftan,* by-hind, behind; *along,* A.-Sax. *andlang,* by length; *above,* A.-Sax. *on-be-úfan, on bufan,* on-by-up.

Ital., *in-torno,* in a ring, *i.e.* round; *appie, i.e. ad pedem,* under; *allato, ad-latus,* beside.

Span., *en-cima,* in the top; *a-cerca,* at the ring, round; *enfrente,* in front; *al rededor,* in the vicinity; *allado,* at side, beside.

Port., *porcima, a-cima, em-cima,* by-top, at-top, on-top.

Fr., *au-milieu,* at the midst; *au-bout,* at the end.

Germ., *anstatt,* in-place, instead; *ausserhalb,* outer-side, without; *innerhalb,* inner-side; *entlang,* against the long, along.

Icel., *i-stað,* in-stead; *á-meðal,* at midst, amid; *ámoti,* at meeting, against.

Welsh, *ám-gylch*, in-ring, *i.e.* round; *ar hyd*, on the length, *i.e.* along, throughout.

Irish, a b-fiaðnaise, in presence, *i.e.* before.
a-gcoinne, at meeting, *i.e.* against.
an-agaid, in face, *i.e.* against, before.
a ð-timceall, in-ring, *i.e.* about, round.

Russ., vmesto, in place, *i.e.* instead.
vokrugе, in ring, *i.e.* round.
vdolе, on length, along.

Pers., oz bahr, from love, *i.e.* for the sake.
dur zir, *in the low, i.e. below.*
dur mion, *in midst, i.e.* among, *between.*

Of this form (5+1) or (1), the preposition being often omitted, are many prepositions in Hindoostanee. They are Sanscrit, Hindee, Persian, and Arabic nouns, and take a genitive case of the noun (1).

Bretonne, *en dro* . . . . . French, *au-tour.*
„ *a gostez* . . . . . „ *a-côté.*
„ *ê ty* . . . . . „ *chez.*

Hebrew, צל־פני, at the face, *i.e.* before.

These prepositions are found in Basque, as *aurri-an*, in-fore, before; in Armenian and Japanese; and Romaunt, as *en-apres, in adpresso.*

584. FORM (5+3).

Prepositions formed of a preposition and verb-root:

Latin, *ad-versus*, ad-verto; *contra*, cum-tra, cum-traho; *infra*, in-fero; *intra*, in-traho.

585. FORM (5+5).

Compound prepositions formed of two prepositions:

Italian, *av-ánti;* Latin, *ad-ante;* Span. *de-l'ante*, from before; Port. *di-ante*, of before; A.-Sax. *búfan, be-úfan*, by-up; *bæftan, be-æftan*, by-hind.

So to-fore and a'fore (*on-fore*) are still in use.

586. FORM (5+4).

Compounds of a preposition and an adverb:

Ital., *di là*, of there, *i.e.* beyond; *di quì*, of here, *i.e.* this side.

587. In breath-sound speech, postpositions are uttered with their nouns as case-endings, although they may be given asunder from them in type language.

In Hindoostanee 'Ghoron se' is mostly written with the postposition off from the noun, and yet it is uttered the same as it would be if it were written 'Ghoronse;' while in Turkish, *den* is an owned postposition, and yet is written on to the noun as a case-ending of the ablative case-form, as atlerden, from horses.

We may therefore conclude that case-endings were formerly free postpositions, which have shifted their forms with different forms of nouns, and are at length taken only as parts of them.

It may be answered, that as the case-ending of the same case of one declension is different from that of another, inasmuch as the genitive case-ending of *musa* is *æ*, and that of *nubes* is *is*, so both of them would not have sprung from the same postposition; but it is pretty clear that the genitive case-ending of Latin nouns in *a* was once *as*, as in *paterfamilias*, the length of the *á* betokening a crasis of *ai*, so that its first form seems to have been *familia*is*, with the postposition *is* of *nub-is*; and the *d* of the ablative case-ending is as clearly a crasis of *a-i* or *a-e*, with the postposition *e* or *i* of *nub-e*, as the genitive *gradûs* and the ablative *gradû* contain crases of *u-is*, *u-e* in gradu-is and gradu-e.

So in Turkish, the postposition *den*, from, becomes *ten* after the noun *at*, horse (art. 127), *atden*, *atten*.

588. CONJUNCTIONS.

Conjunctions are words that betoken the relations of sentences, or the like or sundry relations of nouns to the same predicate; as, 'You have not asked, *and* will not receive.' 'The boy *and* girl ask.' 'The boy *or* girl asked.'

589. Some conjunctions are called copulative, as they betoken the same relation of two or more nouns to the same predicate; as, 'The boy *and* girl read.' 'The boy *and* girl were chided,' betoken the same relation of agents to the predicate *read*, and the same relation of patients to the predicate *were chided*.

590. Some conjunctions are discriminative, as they betoken a sundry relation of two or more nouns to the same predicate; as the sentences 'the boy *or* girl reads,' and 'the boy *or* girl was chided,' betoken *one*, and not the other, with the relation of agent to the predicate *read;* and *one*, but not the other, with the relation of patient to the predicate *was chided*.

591. The copulative conjunctions betoken free or leading relations of two predicates:

both / *since* / *because* / *if* / *when* / *as*	ye asked,	*and* / *therefore* / *therefore* / *so* / *then* / *so*	ye received.

Ye received, *for* ye asked.
Ye asked, *that* ye might receive.

The discriminative conjunctions betoken adverse relations of two or more predicates:

Though ye asked, *yet* ye did not receive.
Ye asked not, *but* ye received.

SYNTAX.

592. Breath-sound language is of three elements,—(1) things, (2) thoughts, (3) words.

593. Type language is of four elements,—(1) things, (2) thoughts, (3) words, (4) types or letters.

594. Thoughts are tokens of things, words of thoughts, letters of words.

595. The lettering of words is spelling, and the wording of thoughts is SYNTAX.

596. A thought worded is a proposition or sentence; as, 'the boy plays.'

597. A proposition is of two limbs; a limb with the name of a thing, and a limb with the wording of some thought of it; as, 'the boy plays.'

598. The thing named by the first limb, as 'the boy,' is called the subject or nominative case; and the thing worded of it in the other limb is called the predicate, or attribute.

599. In some languages either limb of a proposition may be set before the other, as in Latin, 'saluberrima res est temperantia,' or 'temperantia est saluberrima res.' In English, however, the subject is mostly set before its predicate, as 'the boy plays.'

600. A subject may be of a single name, as 'birds walk;' or of more names than one, as 'birds and quadrupeds walk.'

601. The predicate may be of one name, as 'birds walk;' or of more names than one, as 'birds walk and fly.'

602. The subject may be an action, or being, or a proposition; as, 'to rise early is healthy;' 'to be good is to be happy.'

603. The subject may be indefinite, as '*something* has happened;' '*things* are dear;' '*somebody* may come;' '*they* (*i.e.* some people, or people in general) say there will be war.'

Thence the Latin rule "Aliquando oratio est verbo nominativus; ut, 'Ingenuas didicisse fideliter artes,
Emollit mores.'"—*Ovid.*

Greek, τὸ πᾶσιν ἀρέσαι, δυσχερέστατόν ἐστιν.—Aristot.

604. Propositions with manifold subjects or predicates, are often elliptic forms of as many propositions which they would make with the outcast subject or predicate; as, 'birds and quadrupeds walk,' is 'birds walk and quadrupeds walk;' 'birds walk and fly,' is 'birds walk and birds fly.'

'The boy and girl are cousins' is a true proposition with a twofold subject, since the predicate 'are cousins,' is that of both the boy and girl together, and not of one of them singly. The case of the subject is the nominative.

605. Pronouns are, by right, of the same number as the nouns for which they stand; as, 'I have seen my *brother*, and told *him* (not *them*) what you say.' Yet this rule is sometimes disregarded, as in Phil. ii. 3, 'Let *each* (man) esteem other better than *themselves*.'

606. RELATIVE PROPOSITIONS.

A relative proposition is a less one given with one of the limbs of a main one, and with one of the limbs or things of the main one for one of its own limbs or things; as 'the boy (who tells lies) will not be believed,' where 'who tells lies' is a relative proposition, with the subject of the main one, 'the boy,' for its own subject.

'The boy has told a lie, which is inexcusable,' where 'which is inexcusable' is a relative proposition, with the predicate of the main one, 'has told a lie,' for its subject.

In Mongolian, for want of a relative pronoun, the place of the relative pronoun and the verb of the relative clause is taken by a participle. The speech-form 'the girl who danced,' is 'the having-danced girl.' 'The book which thou gavest me,' is 'thy to-me-given book.' 'The apple which fell from the tree,' is 'the from-the-tree-fallen apple.'

This speech-form often takes place of the relative one in other languages, as in Greek, Δίωνα, ὁ Διονύσιον ἐκβαλὼν, 'Dion, the-having-outcast Dionysius,' for 'who cast out Dionysius.'

'The boy has broken the bat which he made,' where 'which he made' is a relative proposition with an objective thing—'the bat,' but not either of the limbs of the main proposition for a thing of its predicate.

'This is the tree which I planted,' where 'which I planted' is a relative proposition, with a subjective thing of the main one for a thing of its predicate.

The subject, if not a share of the predicate, of a relative proposition, is sometimes left out; as, 'a boy given to lying is mistrusted,' which means 'a boy *who is* given to lying is mistrusted.'

607. 'I have sold the horse which threw me,' where 'which threw me' is a relative proposition, with a thing of the main one—'the horse,' for its subject.

608. A limb or thing of a main proposition taken into a relative one, is named by a relative pronoun; as, 'the boy *who* tells lies will not be believed; 'the man rises early, *which* is healthy;' 'this is the tree *which* I planted;' 'this is the man *whom* I esteem.'

609. A relative proposition, with its relative pronoun for the whole predicate of a main proposition, bears a meaning different from that which it would bear with its relative pronoun standing for only a thing of the predicate of the main proposition; as, '[he told (a lie)] *which* is inexcusable.'

If the relative pronoun *which* stands for the whole predicate 'told a lie,' the proposition means that the telling of a lie is inexcusable; but if it stands for 'lie' only, it may mean that a lie of that kind is inexcusable.

610. The thing, or subject, or predicate for which a relative pronoun stands is called its ANTECEDENT.

611. When the pronoun of the relative proposition stands only for a thing, and not for either of the limbs, of the main proposition, the relative proposition is a kind of definition of the thing which it takes from the main proposition, and may be taken as a part of that limb of the main proposition from which it takes a thing; as, 'the man (that tilleth his land) shall have bread,' where the relative proposition 'that tilleth his land' defines the man or the subject of the main proposition, and may be taken as a share of the subject.

[The man (that trusteth in his own heart)] is a fool.

'Blessed is the man to whom the Lord imputeth no sin.'
[The man (to whom the Lord imputeth no sin)] is blessed.

'Blessed is the man whose unrighteousness is forgiven.'
[The man (whose unrighteousness is forgiven)] is blessed.

[The tree (which I planted)] is dead.
I [have planted the tree (which I bought)].

612. When a relative pronoun is in the nominative case, its verb should be of the person and number of its antecedent; as, 'thou who bringest glad tidings;' 'the tidings which have been brought.'

613. Relative pronouns should be of the gender, number, and person of their antecedents; as, 'this is the man *whom* I esteem;' 'that is the tree *which* I planted.'

Relative pronouns are not of need in the case of their antecedents, for the relative may be in one case while its antecedent is in another; as, 'I am the man *whom* you have wronged;' 'I have found the sheep *which* had strayed.'

Sometimes a relative is drawn out of its own case-form, by a power of association, called attraction, into that of its antecedent; as,

'Judice quo (quem) nôsti, populo.'—*Hor.*

'Hâc quidem caussâ, quâ (quam) dixi tibi.'—*Ter. Heaut.* i, 1, 35.

'Ὑπὲρ ἐκείνων δὲ ὧν ἔλεγε Πλάτων.'—*Ælian.*

614. In English the pronouns have not sundry forms for the betokening of the singular and plural or dual numbers, as pronouns have in some other tongues. We say 'the man, or men, *who* worked;' 'the tree, or trees, *which* fell.'

615. When the antecedent to a relative pronoun is a limb of a main sentence, it should be of the neuter gender; as, '(he rises early,) *which* is healthy.' '(In tempore veni,) *quod* rerum omnium est primum.'

616. In languages of which the pronouns have not sundry forms for the betokening of genders and numbers, it is desirable, for the sake of clearness of speech, that the relative pronoun should come close after its antecedent.

If a boy should mean to tell another that Alfred had sold, for a shilling, a *bat* which William had given him, then the proposition 'Alfred has sold the bat for a shilling *which* William gave him last week' would most likely mislead the mind of the other boy, as he might refer 'which William gave him' to the *shilling* instead of the *bat*.

617. Much of the syntax of case has been already given under the articles 272 and other following ones, on the shiftings of case.

Case-shiftings are figures of speech of the kind which

Quinctilian calls 'figures of words' (*figuræ verborum*); and the Romans of his time often took the dative case-form for their forefathers' accusative, and the wherewith case for the genitive of the former generations. He says "Verborum vero figuræ et mutatæ sunt semper, et utcunque valuit consuetudo, mutantur. Itaque si antiquum sermonem nostro comparemus, pene jam quicquid loquimur, figura est: ut *huic rei invidere*, non ut omnes veteres, et Cicero præcipue, *hanc rem*: et *incumbere illi*, non *in illum*; et *plenum vino* non *vini*: et *huic*, non *hunc adulari*, jam dicitur, et mille alia."

$$\frac{1}{10.}$$

The Greeks had a speech-form with an ordinal number for the agent, instead of a cardinal one with an associative case, so as to shun the use of the associative case.

Instead of the speech form "Socrates sailed in a boat *with* three others," the Greeks chose another, "Socrates sailed in a boat, himself being the fourth."

The part of a body at or against or of which an agent acts on the whole of it, is taken by us as in the place-case or dative case; and while the Greeks mostly took it as in the genitive, and the Latins as in the accusative, we say 'to lead *by* the hand,' 'to take *by* the throat,' 'to hold *by* the tail.' To lead *with* the hand is to lead with the leader's hand, but to lead *by* the hand is to lead by the *led one's* hand.

The part of a body at which an agent acts for the whole of it, may be taken as a place-case with the whole as the accusative to the action, or as an accusative with the whole as possessive of it; as, 'He struck John (*acc.*) on the head' (*place*); or 'He struck John's (*poss.*) head' (*acc.*)

The Mongolian language is rather markworthy for its participle speech-forms, instead of relative ones, with the relative pronoun; but the Bisaya language of the Philippine islands is still more worthy of the philologist's insight, as it shows how much a tongue may do with very few, only two, case-forms, and hardly any other noun case-tokens.

In Bisaya, as in Hawaii and some other Polynesian languages, the root-word is a verb, noun, and adjective without shifting of form.

For nouns the Bisaya has only two fore-words, and for pronouns two forms, for all cases but the nominative. One of them is for the genitive, and the other for what is called the dative, though an old Spanish grammarian says 'El dativo

sirve al accusativo y ablativo,'—'the dative serves for the accusative and ablative;' and therefore the dative fore-word or form could not offmark a man's going *to* a house from his going *from* it; nor could it offmark either the *where* from the *wherewith* case, or any other but the nominative and genitive. What can a language do with such straitness of case-tokens?

It has three word-forms, called the three passive forms of the verb, with which it betokens many of the relations that in other languages are shown by case-tokens of the noun.

Sorat, write, writing.

'I-sorat mo ining manga tauo.'

(Be) the-written-to (thing) of you those people.

'Be those people the written-to of you,' *i.e.* the object of your writing; or, 'write to those people.'

By this speech-form the dative is kept out.

'Ig-sorat co ini.'

'The to-be-written (thing) of me is that.'

'That is my to-be-written (thing);'

i.e. 'I shall or must write that.'

By this speech-form the accusative is kept out.

Here 'I-sorat' is the passive of the further object, and 'Ig-sorat' the passive of the first object. (Art. 537.)

'Siya an acun tinotubu-an.'

'He is the wherewith-brought-up of me;'

i.e. 'I was brought up with him.'

By this speech-form, with the place passive-form of the verb tinotubu-an, the associative noun-case is avoided.

'I-cohamo aco sin tobig.'

'I (am) the-to-be-drawn-for of water;'

i.e. 'Draw me some water.'

With this speech-form the objective case is not brought in.

By the relation-forms of the verb and the speech-forms which they afford, they shun many cases of things for which they have no case-tokens.

The singular powers of the languages of the Philippine islands have taken the attention of a German writer on the Hawaii Chamisso. He says of the Tagalist tongue:

"By the four forms of the Tagalist verb (one active and three passive, like those of the Bisaya,) the subject, the object, the end, or the instrument, or even the place of the action, can be put in any chosen order, and in the nominative case."

618. PARENTHESIS.

A parenthesis is a proposition or clause placed within a sentence; as, 'I hear (and I partly believe it) that there are divisions among you;' where (and I partly believe it) is a parenthesis.

619. A parenthesis may be transposed from within a sentence to its end; as 'I hear that there are divisions among you, and I partly believe it.'

620. A proposition will be of full meaning without the parenthesis which may be within it; as, 'I hear * that there are divisions among you.'

621. Transposition of parenthetical clauses is useful for the discovery of breaches of concord of the verb and its nominative case, and other cases of bad syntax.

The verb of a singular nominative case which is followed by a parenthetical noun in another case, is sometimes wrongly of the plural form, as if it were the verb of the nominative and parenthetical noun; as, 'the house (with the goods) *were* burnt.' Here 'with the goods' is a parenthetical clause, by the transposition of which we have 'the house *were* burnt (with the goods,)'—a clear mistake. Yet this construction is found in Latin, so that a verb does not always agree with its nominative case in number; as,

'*Deucalion* cum consorte tori numina montis *adorant*.'
Ovid Met. i.

In the sentence 'Alfred was more lively (but not so diligent) as John,' 'but not so diligent' is a parenthetical clause. By transposition of it we have 'Alfred was more lively *as* John, but not so diligent,'—a false construction, since *more* requires the correlative *than* instead of *as*, though 'not so diligent' requires *as*; we may therefore say 'Alfred was more lively, but less diligent *than* John,' or 'Alfred was more lively than John, but less diligent.'

622. Parentheses are not desirable, but it is desirable for the sake of clearness that things should be worded in their true order; and as this end, with some others, cannot be gained without them, they are allowed. 'Alfred, having gathered his faithful Saxons, overcame the Danes, and gave his land peace.' 'Having gathered his faithful Saxons,' is a parenthetical clause, which may be placed elsewhere, as 'Alfred overcame the Danes, having gathered his faithful

Saxons,'—a bad construction, as it names the later action, that of overcoming the Danes, before the earlier one, that of gathering his Saxons.

623. Single Propositions.

Single Subject.

A verb mostly agrees with its nominative case in person and number; as, 'I stand;' 'thou sittest;' 'the boys run.'

624. In languages which, like English, have not sundry case-forms for the nominative and accusative cases, they are betokened by the order of the noun and verb.

In English the nominative noun is usually given before the verb, and the accusative after it; as, 'the horse threw the groom;' 'the groom threw the horse.'

A second person would hardly understand, from the sentence 'the groom the horse threw,' whether the groom or horse did the action 'threw.'

625. When a predicate is bound by a conjunction *or* to one, out of more singular nouns than one, its verb is mostly of the singular form; as, 'Alfred or John *is* going into the town.'

This rule, however, does not seem to hold good at all times. It does not hold in the Greek of James ii. 15, 16, nor of Matt. xviii. 8.

'Ἐὰν δὲ ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσι,' &c.

"If thy *hand* or thy *foot* offend thee, cut *them* off and cast *them* from thee."

626. Manifold Subject.

In a predicate of two or more singular nouns connected by the copulative conjunction *and*, their verb is in English mostly of the plural form; as, 'Alfred and John *are* good boys.'

Yet, in Latin, a verb to two singular subjects is often of the singular form, as the verb of each taken singly; as, 'puer et puella scribit.'

627. A plural pronoun standing for a first and second or third person, should be of the *first* person; as, '*you* (2) and *I* (1) must settle it between *us*.' '*I* (1) and *my horse* (3) have tired *ourselves*.'

628. A plural pronoun standing for a second and third

person is of the second person; as, 'you (2) and Alfred (3) go to school; do *you* not?' Or,

629. A verb to two conjoined subjects of two sundry persons, whether 1st and 2nd, 1st and 3rd, or 2nd and 3rd, mostly takes the form of the person marked by the lowest number, whether it may be 1, 2 or 3; as,

'Si tu (2) et Tullia (3), lux nostra, valetis (2), Ego (1) et suavissimus Cicero (3) valemus (1).'

630. Personal pronouns should be of the gender of the nouns for which they stand; as, 'the boy has learnt *his* lesson;' 'the girl has done *her* work.'

631. In a predicate of a collective noun, or the name of a body of individual things, its verb is sometimes of the singular and at other times of the plural form.

It should be of the singular number when the predicate would be true only of the body, and not of the individuals; as, 'the *meeting was* large.' The *individuals* of it *were* not large.

The verb should be of the plural form when the predicate would be true rather of the individuals than the body; as, 'the *family are* now reconciled one to another.'

The verb may be either of the singular or plural number when the predicate would be true both of the body and its individuals; as, 'the *council was,* or *were,* divided in opinion.'

Latin, 'Pars abiêre.' 'Quærit pars semina flammæ.'—*Virg.*

Thence most likely arises the Greek construction of a noun of the neuter, and sometimes of the masculine or feminine plural-form, with a verb of the singular form; as,

'ζῶα τρέχει.' 'ἀχεῖται ὁμφαὶ μελέων.'

632. TWOFOLD PROPOSITIONS.

Art. 498, &c.

Twofold propositions are two single propositions, so byholding one to another by meaning as well as by a conjunction, that one is not of its full meaning without the other; as, 'if ye ask, ye shall receive.'

633. The leading proposition, as 'if ye ask,' is called the *protasis* or fore-speech; and the following proposition, as 'ye shall receive,' is called the *apodosis* or after-speech.

634. There are 5 forms of twofold propositions:

1st, fore and aft propositions, both sure or fast; as, 'because ye asked, ye received.'

2nd, fore, unsure or loose; aft, sure or fast; as, 'if ye ask, ye shall receive.'

3rd, fore, sure or fast; aft, unsure or loose; as, 'I wish that it may be a fine day.'

4th, fore, hypothetical; aft, sure or fast; as, 'if I had not come unto them, they would not have had sin.'

5th, fore, sure or fast; aft, hypothetical; as, 'I wish that it were a fine day.'

635. All propositions connected in twos by conjunctions are not by-holding propositions, and therefore are not to be reckoned with twofold propositions; as, 'the girl rides, and the boy walks.' These propositions are of sundry kinds:

Adverse, 'Although the girl rides, yet the boy walks.'

Comparative, 'The girl reads *as much as* the boy writes.'

Time and place, 'When the girl reads, *then* the boy writes.'

'Where the girl reads, *there* the boy writes.'

Disjunctive, 'Either it is day, *or* it is night.'

636. When the after-speech is the subject or object of the fore-speech, the twofold proposition may be converted into a single one by the casting of the verb of the after-speech into the infinitive form, with its nominative case, if it has one, in the accusative form; as,

'I know (that) John is a good boy.'

'I know John to be a good boy.'

'Before these days rose up Theudas, boasting (that) he was somebody.'

'Before these days rose up Theudas, boasting himself to be somebody.'—Acts v. 36.

'I am glad to know (that) you are come back safe.'

Latin, 'Te rediisse incolumem gaudeo.'

'I went into the garden (that) I might gather a nosegay.'

'I went into the garden to gather a nosegay.'

637. A protasis or fore-speech may be set before or after its apodosis or after-speech, for twofold propositions are not

called fore and after, or protasis and apodosis, from their order in language, but from the order of their predicates; as,

'If ye ask, ye shall receive.'
'Ye shall receive if ye ask.'
'I hope that it may be fine weather.'
'That it may be fine weather I hope.'

638. In English, when the after-speech is of undefined future time, its verb may be of the indefinite present tense-form, while that of the fore-speech is of the future tense-form; as,

'I *will mock* when your fear *cometh*; when your fear *cometh* as desolation, and (when) your destruction *cometh* as a whirlwind.'

'We *will skate* when it freezes.'

639. The after-speech to one fore-speech may be the fore-speech to a third; as,

'*If* a tree brings forth good fruit (1), *then* it shall be purged (2), *that* it may bring forth more fruit (3).'

'*Whenever* we sin (1), *then* we become more the slaves of sin (2), *so that* it is harder for us to do good (3).'

'*When* the sailors saw the tokens (1), *then* they reefed their sails (2), *because* they knew a storm was at hand (3).'

640. To give a more lively conception of actions in narrative language, they are often named by present tense-forms instead of past tense-forms; as,

"The first day of the week *cometh* Mary Magdalene early unto the sepulchre, and *seeth* the stone taken away from the sepulchre. Then she *runneth*, and *cometh* to Simon Peter," &c.

Here the present tense-form *cometh, seeth,* and *runneth* are given for *came, saw,* and *ran.*

641. In English, two negatives cancel each other, and make a sentence affirmative; as,

'*Neither* is he *not* blameworthy,' *i.e.* he *is* blameworthy.

'His goodness is *not un*rewarded,' *i.e.* his goodness *is* rewarded.

In Greek, two or three negatives are given in propositions of strong negation; as,

'Οὐδέποτε οὐδὲν οὐ μὴ γένηται τῶν δέοντων.'—*Demosth.*

And in A.-Saxon, two or three negatives come into a sentence without making it affirmative; as,

'Ne geseah næfre nán man God;' *not* saw *never no* man God.
'No man ever saw God.'—John iii.

642. In English, adverbs which modify adjectives are mostly set before them, as 'Alfred is a very good boy;' and adverbs which modify verbs are mostly set after them, as 'Alfred behaved well.'

643. As *being* cannot go over from an agent to a patient, the verb *To be* cannot cast a noun into an accusative case, and has the same case after it as before it.

644. Nouns and pronouns connected in the same relation by the copulative conjunction *and,* are in the same case-form; as, 'he *and* she are cousins;' 'they knew him *and* me at school.'

645. ELLIPSIS.

An ellipsis is the outleaving, from a sentence, of a word, or of words, which a first person may believe a second to understand.

646. *Nouns.*

People . . { *Greek, φασὶ* ( ).
Those ( ) who think so are mistaken.

Men . . . A thousand foot ( ) and five hundred horse ( ).

Man . . . Give the men a shilling each ( ).

House . . I dined at my uncle's ( ).

Church / *Temple* } I went to see St. Paul's ( ).

Latin, . . 'Ubi ad ( ) Dianæ veneris.'—*Virg.*
(See Latin rule, "Ponitur interdum genitivus tantum," &c.)

Myself, thyself, himself, &c. } Turn ( ) to the right; he behaved ( ) wisely.

Greek, . . ἑαυτὸν ἔχειν, male (se) habere.

Hand . . . . . Turn to the right ( ), not to the left ( ).

Deed: thing . . . / *Deeds: things* . . { 'Whatsoever ( ) ye would that men should do unto you,' &c.

Cause . . . . . *Greek,* Διὰ τοῦτο (αἴτιον), therefore.

Munus, officium, ingenium, negotium:

( ) 'improbi hominis est mendacio fallere.'—*Cic. pro Mur.* 62.

'Hoc sentire ( ) prudentiæ est.'—*Cic. pro Sext.* 10.

'Regium ( ) est parcere subjectis.'—*Virg. Æn.* vi. 853.

Speech, *Tongue* ..... Do you speak English ( )?
In short ( ), I will not do so.

Chapter ..... The first ( ) of Genesis.

Tone, *Note* ..... The air dropped a fifth ( ).

A Message, *A Letter* ..... I have sent ( ) to Mr. A.
I have written ( ) to Mr. B.

Years ..... He is a man of forty ( ).

While, *Time* ..... That will do for the present ( ).
Have you been here long ( )?
I was there a little ( ) before.

Day ..... The sixth ( ) of March.

Hours ..... It is four ( ) of the clock.

Part ..... A third ( ).

Shillings ..... Three ( ) and sixpence.

Money ..... How much ( ) did it cost?

Wealth ..... Content with a little ( ).

Clothing ..... She was clad in white ( ).

Cloth ..... Was it linen ( ) or woollen ( )?

Sea ..... In the Mediterranean ( ) and the Baltic ( ).

Water ..... Launch out into the deep ( ).

River ..... The ( ) Thames; the ( ) Severn.

Wine ..... Will you take some hock ( )?

Road ..... This ( ) leads to Dorchester.

Way, direction, *Vid, regione* ... He came straight ( ) to me.
E navi rectâ ( ) ad me venit.—*Cic. Att.*

Place, *Space*, *Part*:
He was in the middle ( ) of the room.
'Medio ( ) tutissimus ibis.'—*Ovid Met.* ii.
He is in the north ( ), and his brother is in the south ( ).
I am standing in the dry ( ).

647. ARTICLES:

a ... He was a learned, ( ) wise, and ( ) good man.

the .. The Lords and ( ) Commons.

648. PERSONAL PRONOUNS:

he . . . . . { He reads and ( ) writes.
they, &c. . { They walk and ( ) ride.
ego, vos, &c. . ( ) scribo, ( ) legitis.

649. LIMITING PRONOUNS:

one, &c. . . { He is ( ) of the Horse Guards.
{ He is ( ) of the firm of A. B. & Co.

650. VERBS: . . . . You cannot write, but I can ( ).
You did not play cricket, but I did ( ).
hasten, run, flee . ( ) to arms, ( ) to the mountains.
I swear . . . . . ( ) by the life of Pharaoh.
is, there is } TO BE . { The more haste ( ), the less speed ( ).
are, there are } { Quot homines ( ), tot sententiæ.

Thence the Latin rule "Ponuntur interdum sola, per ellipsin, verba infinita; ut,
incipere, '*Hinc* ( ) *exaudiri gemitus*, iræque leonum.'—*Virg.*"

651. CONJUNCTIONS: The King, ( ) Lords, and Commons.

652. PREPOSITIONS:

by . . . . He was actuated more by hope than ( ) fear.
for . . . . They sell bread at sixpence ( ) a loaf.

653. *To*, or *unto*, is omitted from a dative case; as, 'We should have been like Gomorrah,' for 'we should have been like *unto* Gomorrah.' 'Give ( ) me a book;' for 'give *to* me a book.' 'I went ( ) home.'

To is omitted from the infinitive mood of some verbs; as, 'I heard him ( ) speak,' for 'I heard him *to* speak.' 'Bid him ( ) come hither,' for 'bid him *to* come hither.'

654. ADJECTIVES, &c.

Præditus . . . . Vir ( ) magnâ doctrinâ.
Justo . . . . . Est paulò liberior ( ).

655. In relative propositions either the antecedent or consequent noun is often left out, though both of them are sometimes given with their relative pronoun:

'*Diem* (1) dicunt, quâ *die* (2), ad ripam Rhodani omnes conveniant.'—*Cæs. B. G.* i. 5.

Here both the antecedent (*diem*) and consequent (*die*) are given.

The consequent noun is the most often omitted; as, 'This is the tree which ( ) I planted.'

Sometimes the consequent noun is given, and the antecedent one is left out; as,

( ) Urbem (2) quam statuo, vestra est; *i.e.*
Urbs, (1) quam urbem (2) statuo, vestra est.
'Quam materiam reperit, hanc ego polivi.'—*Phæd.*
Ego polivi hanc materiam quam materiam reperit.

656. Propositions are left out; as,

I must say . . . . . To be candid with you, ( ) I do not like your behaviour.

I swear . . . . . ( ) "by the life of Pharaoh, ye shall not go forth hence except," &c.—*Gen.* xlii. 15.

I wish, &c. . . . . The French imperative mood-formula, '*qu'il aime, *qu'ils aiment,' is an apodosis of a conditional mood-formula (1 *fast*, 2 *loose*) without its protasis, which would be some such sentence as 'je veux:' 'je veux qu'il aime.'

657. PLEONASM.

A pleonasm is an overfilling of speech with a word which is not needful for the bare clearness, though it may be so for the full strength of its meaning; as,

A little *bit of* a house. A little *doll of* a woman.
A great *lout of* a boy. A great *thing of* a boar.

Greek, μέγα χρῆμα συός.
Eng., What *ever* are you doing?

In Greek two or three negative adverbs are sometimes given instead of one:

Οὐδέποτε οὐδὲν οὐ μὴ γένηται τῶν δεόντων.—*Demosth.*

where three things are nayed or negatived, (1) the time by οὐδέποτε, (2) the thing by οὐδὲν, and (3) the happening by μή.
Spanish, Ella se alaba a sí mismo.

658. OTHER FIGURES OF GRAMMAR.

ENALLAGE is a change of words and cases, one for another, as an adjective for an adverb,—'he spoke slow' (for slowly); a noun for a pronoun,—"si quid est in Flacco viri" (for in *me* viri).—*Horace.*

659. SYLLEPSIS, or up-taking, is a taking up in the mind of something understood, but unnamed, and forming of the sentence to it.

Spanish, 'Su alteza es muy docto,'
'Your highness is very learned;'
where *docto* agrees, not with the nominative noun *alteza*, but with *hombre* man, understood under *alteza*.

660. METONYMY, or name-changing, is a figure by which one puts the effect for the cause, or the cause for the effect, the place for the person, or the abstract noun for the concrete one; as, 'even to *hoary hairs* (old age) will I carry you;' '*Heaven* (God) preserve us!' 'the *house* (members) divided;' 'the *soldiery* (soldiers) were called out;' 'noctem' for 'somnum,' *Virgil,* lib. iv. l. 530; '*wine* (a drunken man) is a mocker.'

661. SYNECDOCHE is a figure by which one puts a part of a thing for the whole, or a definite for an indefinite number; as, 'Mr. S. employs twenty *hands* (men);' 'all the useless *mouths* (people) were sent out of the city;' 'the horse (for horses in general) is a useful animal.'

In *Sophocles* (*Ajax,* l. 739), we find σώματα, bodies, for men or persons.

662. HENDIADIS is a figure by which one names one thing as two; as, 'malus aut fur,' for 'malus fur.'—*Hor. Sat.* i. 4, 3. 'I heard shouting and men,' for 'the shouting of men.'

663. AMPHIBOLIA, or twofold meaning, is a construction of words giving two meanings; as, 'John met Simon, and gave him *his* bat;' which may mean either John's or Simon's bat.

664. ANASTROPHE is an inversion of words from their more usual order; as, 'mecum' for 'cum me.'

665. ASYNDETON, or unbinding, is an omission of copulative words; as, 'he is upright, kind, good.'

666. HYPALLAGE, or case-shifting, is a mutual shifting of two cases; as we say 'the men were put to the sword,' when the sword was put to the men. (Art. 272, &c.; art. 617.)

667. HYSTEROLOGIA is a figure by which the speech names things in an order different from their natural one; as, 'he earned two shillings, and worked all day,' for 'he worked all day, and earned two shillings.'

668. EUPHEMISMUS, or fair-speaking, is a figure by which one speaks of an unbecoming or unworthy thing by a worthier name than its own, or gives it by fair words a more worthy form than its true one; as,

"The 'convicts' in New Holland call themselves, and are called, 'government-men.'"—*Henderson's Australia.*

Bullocks' blood was called 'spice' by refiners of sugar.

A little boy, who has carelessly broken his pencil, will most likely say 'My pencil broke.'

669. PURITY.

A language is called purer inasmuch as more of its words are formed from its own roots.

Purity is deemed a good quality of languages, inasmuch as the purer a language is, the more regular it is in clippings and breath-sounds, and in the forms of its words and sentences; and the more readily it is learnt and understood.

If the French word *vin,* or the Welsh word *llaw,* were borrowed into English, it would call for a breathing unknown to bare speakers of pure English; and as the clipping of pure French does not call the tongue beyond the teeth, our word 'truth' would be hard to utter with the French. And while a thousand compound words formed from English single words would bear, to English minds, their own meanings in their known elements, a thousand words borrowed from another tongue would need a thousand learnings to be understood.

"What the Greeks should aspire after," says a late writer, "is the complete purification of the modern language." The modern Greek has been much improved by the weeding out of Turkish and Italian words, and by the partial restoration of ancient forms of construction.

The intaking of Arabic words into the Persian and Hindoostanee languages has made them hard to be understood without much knowledge of the Arabic Grammar, and therefore of Arabic; and the large share of Latin and Greek words in English makes it so much the less handy than a purer English would be for the teaching of the poor by sermons and books.

We may enrich and purify our speech by the inbringing of words of forms already known and received. Of the verb-form (*2*+*en*) we may take 'greaten,' to exaggerate; of the

noun-form (5+1) we may take 'foredraught,' a programme; and on the adjective form (3+*some*) we may have 'bendsome,' for flexible.

A writer in Chambers' *Edinburgh Journal*, Dec. 27, 1851, has been bold enough to call what is mostly named a *submarine* telegraph, an *undersea* telegraph; and another, in an account of a visit of the British Archæological Association to the antiquities of London, says, with a good English word, 'it was *inwalled* in the time of Alfred.'

The text 1 Peter ii. 16, "As free, and not using your liberty as a cloke of maliciousness, but as the servants of God," seems translated less truthfully than it might have been, owing to the use of Latin-rooted instead of English words, such as *liberty, maliciousness,* and *servants.* It might have been better 'as *free,* and not using your freedom as a cloke of (or for) *evil,* or *evildoing,* but as the *bondsmen* of God.' *Servants* is not in antithesis to *free* or *freedom,* since our servants are free.

670. Ethnology and Language.

Mankind live on the earth in sundry tribes or nations, each of them composed of men of one stock and language, and bound together under one fellowship of laws and self-defence against others.

These tribes or nations may be offmarked into kindreds or races, each of them composed of a set of tribes or nations of one older stock, and of languages from the same roots and of the same building.

The English belong to the Teutonic race, which takes in the English, Germans, Dutch, Danes, Swedes, Norwegians, and Icelanders.

The Sclavonic race are the Illyrians, Servians, Croats or Croatians, the Vendes or Slovenzi, Bulgarians, Wallachians, Moldavians, Bohemians, Slovaks, Poles, and Russians.

The Finnic race comprehends the Finns, the Laps or Laplanders, the Madjars or Magyars of Hungary, the tribes by the river Iser and in Eastland, and Livonia in the circle of Riga and Courland. The Cheremisses on the left side of the Volga, the Mordiviners of Orenburg, the Permians and Syrjæners on the rivers Witshedga and Wim, the Woguls of Siberia, and the Ostraks of the Lower Irtysh and Ob.

The Celtic race, which had once a larger share of Europe, are now abiding only in the Welsh, the Bretons of France, and the Irish, the Manx, and Gael of Scotland, though their blood has mingled much with the French and a little with the English.

The Basques or Gascons of the Pyrenees mountains are a fragment of an old race now nearly lost.

It seems to be a law of languages, that when one tribe blends or mingles with another in one community or political life, through the taking of lands by war, the language of the incoming race will be grafted into that of the overcome tribe, or will take place of it, only after the same rate as the incoming race are many or few as rated against the others; and that the language of the incoming race will not wholly take place of that of the invaded one, till the former are more numerous than the latter. The fewer yield their language to the greater number.

The Saxons and Angles seem to have at last outnumbered the Britons in the east and west of England, and to have planted their language there; but the Franks, a Teutonic tribe, who took a share of Gaul or France, and the Northmen, who took Neustria, though they were the wielding race, were the fewer men, and were taken into the overcome population, and received their language. So Galatia in Asia Minor, and Gallicia in Spain, were settlements of fewer Gauls among more men of other races, and therefore St. Paul wrote to the Galatians in Greek, and the Gallicians speak Spanish.

And since there are in India fewer English among more Hindoos, so if the English were to leave India next year, the English language would give place to the native tongues.

The French language seems to have been formed from Latin grafted on a Celtic stock in the minds of the Gauls; and while most French words are broken stumps of Latin ones, many of its idioms are those of the Bretonne.

French.	*Bretonne.*
tout-le-monde;	ar bed oll; all the world, every body.
je n'ai point de pain;	n'am eus qet a vara; I have no bread.
je n'ai rien;	n'em eus ne tra; I have nothing.
au tour;	en dro.
a côté;	a gostez.
divant;	diracg.
d'aller;	da vont.

So De Larramendi has shown that the Castilian has been formed from Latin words with the idiom of the Basque.

PROSODY.

671. PROSODY, which is so called from the Greek πρός (for) and ᾠδή (song or poetry), treats of the laws of the language of poetry, and the accidents of words upon which those laws hold; such as the lengths and accents of syllables, the disposing of them in metrical lots with their rhymings and clippings, and the emphases and tones of words.

672. In an English word of two or more syllables, one of them is uttered with a stronger breathing and higher sound than the rest of the word, as the syllable *grám* in *grám-mar*.

673. The stronger breathing or higher sound of a syllable is called the *acute accent*, and the softer breathing or lower sound of a syllable is called the *grave accent*.

The mark with which an acute accent is betokened in English is a stroke leaning to the right (´), and that with which a grave accent is betokened is a stroke leaning to th left of a reader (`).

674. The voice may both rise and fall with the same syllable, or may pronounce it with the acute and grave accent in quick succession: and this twofold accent is marked with what is called a circumflex, *â* or ã.

675. The relative lengths of time which are taken up in the uttering of syllables is called their *quantity*, or *time*.

676. Syllables are short or long.

677. The mark for a short syllable is a curve (˘), as *bĭd*.

678. The mark for a long syllable is a horizontal stroke (¯), as *bīde*.

679. Accent is from the Latin word *accentus*, formed of *ad* (to or upon) and *cano* (to sing or sound), and means singing or sounding on a syllable. In Greek it is called τόνος (tone or stress), from τείνω (to stretch or strain), as sharper or flatter tones are given by the stronger or weaker strainings of a string, or the voice.

680. That the accentus or τόνος (*tonus*) of the Romans and Greeks was the higher or lower sound of a syllable, which we call accent, is shown by their names for it, as it is by the accent of the Greek of our time, which answers to the markings and laws of the acute accent in ancient Greek; and if that which has been betokened by the laws and markings of accent in Greek was some other thing than what we call accent, we must conclude that accent has taken the place of an unknown something that was not accent, and that the laws of that which accent has displaced hold upon accent as fully as they would if it were not accent, but that which it has displaced, though this would be an immutation unknown in any language of the world.

It is clear, from what Cicero writes of accent (*Orat.* xviii.), that it was the same as our accent. He says, "Mira est enim quædam natura vocis; cujus quidem, e tribus omnino sonis, *inflexo, acuto, gravi,* tanta sit, et tam suavis varietas perfecta in cantibus. Ipsa enim natura, quasi modularetur hominum orationem, in omni verbo posuit *acutam* VOCEM, nec una plus, nec a postrema syllaba citra tertiam."

The last expression is of the same meaning as a rule in Greek prosody, that an acute accent will not be followed by more than two syllables, nor by more than three times of a short syllable; and thence that the circumflex is never thrown farther back than the penultimate syllable, for the circumflex takes one time of rising and another of sinking, and its one time of sinking with another low syllable will make two low syllables, the most of low syllables that the acute accent takes after it.

Thence the circumflex of σῶμα becomes an acute in the genitive case-form σώματος; for otherwise, since σῶμα is equal to σόὸμα, σῶματος would be equal to σόὸμὰτὸς, a word of one acute syllable with three grave ones after it, and therefore a word of a forbidden form. Hence come the rules, that if the last two syllables be short, the acute accent may be before them on the antepenultimate; if the last two syllables be long, it comes on to the penultimate; and if the penultimate be long and the last short, the accent will be circumflex.

The accent shifts in Illyric as it does in Greek and Latin.

681. Notwithstanding the care with which English scholars learn and teach the rules of the acute accent in Greek, and

mark it in their Greek books, few of them ever make the τόνος. by their rules or markings when they read or speak Greek.

They take the rule, 'If the last syllable be long, the accent will be placed on the penultimate,' and upon this rule write τυπτομένου, νεφέλη, and στεφάνους, and yet they pronounce them τυπτόμενου, νέφελη, στέφανους.

682. English verse is constructed upon sundry orders of acute and grave accents and matchings of rhymes, while the poetic language of the Romans and Greeks is formed upon rules of the sundry clusterings of long and short syllables, and therefore the English are much given to confuse time and accent in Latin and Greek and other languages; so that a scholar may, without blame, pronounce *amăbilis, insuperăbilis,* for *amābilis, insuperābilis,* giving accent for quantity, and may say *bōnus* and *brēvis* for *bŏnus* and *brĕvis,* giving quantity and accent for the Latin accent; though one must always give the right quantity to the penultimate or critical syllable of words of more than two syllables, and therefore he would sin greatly in the saying of *vēsĭcă* for *vēsīca,* though he may call *vēsīca vĕsĭca* without blame.

From these anomalies of our Latin prosody, and from the insufficient lettering of the Latin, which has only one letter for a long and a short breath-sound of the same kind, the Latin prosody is, on the one hand, very bewildering; and yet, inasmuch as Latin poetry is constructed upon rules of sundry clusterings of long and short syllables, it is, on the other hand, of great weight in Latin scholarship.

683. It must not be concluded that the mark which we have taken as a token of the acute accent fills the same office in all languages in which it is found.

In Spanish and Irish it betokens a long sound, and in Icelandic the leaning strokes over the vowels are not tokens of tone, since the two words *blasa* (to turn toward) and *blásа* (to blow), and the two words *atti* (heated) and *átti* (had) have the same tone. Nor does this stroke (´) at all denote the length of the vowels, for the unmarked ones are often long, and the diphthongic ones short or toneless, as *vēl* (well), *mâth* (meat); but it (the stroke ´) betokens an addition or essential alteration in the sound itself, as *táp* (*taup*) pith, *tré* (*trié*) tree,

mér (*miér*) to me, *grêt* (*griét*) wept; it therefore betokens a diphthong, of which the vowel it marks gives one sound.

684. The same stroke, which is found in Anglo-Saxon, and is taken by most Anglo-Saxon scholars as a mark of a single long sound, might have been a mark of a diphthong; and therefore, while it is rightly taken as a mark of two times, it may be wrongly taken as the mark of two times of the same sound. Many of the stroke-marked vowels of the Anglo-Saxon are found as diphthongs in some other Teutonic dialects; as,

clæn; *Dorset,* cleän.	dóm; doom.
hláf; „ luöf.	ẽóde; *Northumb.* yewd.
hál; „ haïl.	hy'rde; *Dorset,* heärd.
án; *one* (won); *Germ.* ein.	hwy'; why.
gást; *Germ.* gheist.	sy'; *Germ.* sey.
stán; *Dor.* stwon; *Ger.* stein.	fy'r; fire; *Germ.* feuer.
læd-an; *Dorset,* leäd.	úr; our.
máre; „ mwor.	hús; house; *Germ.* haüs.
cíd-an; chide.	wiðútan; without.
mín; mine; *Germ.* mein.	hú; how.
fíf; five.	tún; town.

snío-an; *Germ.* schneiden.

685. In English the acute accent keeps mostly on the root in words of the forms (.+1), (1+.), (.+2), (2+.), (.+3), (3+.); as, unhórse, mánliness, unfáir, trúly, undó, láughingly. Compounds of the forms (4+1), (4+3), have the acute accent sometimes on 4, and sometimes on the root syllable; as, German, *ánfang-en, zúsehen, eíngang, ábfall, übersétz-en, widerstéhen, únderwood, undershériff.*

In Welsh the acute accent is on the last or penultimate syllable, and when it falls on the last it becomes a circumflex. In the north of Ireland the acute accent is on the root syllable, but in the south it is on the ending; so that the poems of a Munster bard are of very bad construction to an Ulster reader, and the song of an Ulster man is spoilt in the mouth of a Munster one.

686. The utter inattention to quantity in English prosody, in which accent takes its place, works to make unlearned English bad pronouncers of words from languages in which long grave breath-sounds follow short acute ones.

Kurœn (*kŭrăn*), with the first syllable short and the last long, is mostly called in England *kœrăn*, with the first long and

the last short; and few English would make the last syllable long without casting the acute accent on it, as *kŭrăn.*

So most other long end-syllables of words from the Oriental languages are either wrongly shortened as grave tones, or wrongly sharpened as long ones.

True Quantity.		*Quantity as commonly pronounced.*
(˘ –)	islam	(˘ ˘).
(– –)	ameer	(– ˘) or (˘ –).
(– –)	carvan, caravan	(˘ ˘ ˘).
(– –)	divan	(– ˘) or (˘ –).
(˘ –)	faquir	(– ˘).
(˘ –)	haram	(– ˘).
(– ˘ – –)	Allahabad	(˘ ˘ ˘ ˘).
(˘ ˘ –)	ramadan	(˘ ˘ ˘).
(– ˘)	kafir	(˘ ˘).
(˘ –)	sultan	(˘ ˘).
(˘ –)	salam	(– ˘).
(– –)	Shiraz	(– ˘).

687. Prosody is of much utility, not only for the wording of poetry, but also for the reading of it with advantage and pleasure, as well as for the true pronunciation of words and the ends of comparative and critical grammar; and it has often led to emendations of classical works.

688. *Scanning* is the dividing of a line into its clusters of long and short, or acute and grave, syllables.

689. To scanning belong several figures of prosody,—*Synalœpha, Ecthlipsis, Synæresis, Diæresis.*

690. *Synalœpha* is the casting out of a vowel-ending of a word, before a vowel at the beginning of another:

Latin, *cōntĭcŭ-* | *ēr*ōm-* (*e*)1 | *nēs īn-* | *tēntī* | *qu*ōră tĕn-* (*e*)2 | *ēbānt.*

The *e* marked 1 and 2 are omitted.

691. *Ecthlipsis* is the casting out of **m* at the end of a word, before a vowel of the next in Latin poetry:

Latin, *monstr*[*um*] 1 *horrend*[*um*] 2 *inform*[*e*] *ingens.*

The *um* marked 1 and 2 are omitted.

692. *Crasis,* or *Synæresis,* is the contraction of two vowels into the time of one; as,

'*By fraud th*[*e o*]*ffended Deity t*[*o a*]*ppease.*'

Where the *e* and *o*, and the *o* and *a*, are uttered in the time of one short vowel.

693. *Diæresis* is the opening of one syllable into the time of two; as, *siliæ* for *silvæ.*

694. The sundry clusters of long and short, or acute and grave, syllables are called *feet.*

Dr. Latham has taught us, that if we betoken a long or acute accent or syllable by A, and a short or grave one by a, we can mark the sundry clusters of long and short, or acute and grave, syllables by very handy formulæ of like clusters of A's and a's.

The feet are the

Pyrrhic, 2 short or grave syllables . . . . . (2 a).

Spondee, 2 long or sharp . . . . . (2 A).

Iambus, 1 short or grave, and 1 long or sharp . . (a+A).

Trochee, 1 long or sharp, and 1 short or grave . (A+a).

Dactyl, 1 long or sharp, and 2 short or grave . . (A+2 a).

Anapæst, 2 short or grave, and 1 long or sharp . (2a+A).

Amphibrach, 2 short or grave, with a long or sharp between them . . . . . (a+A+a).

Amphimacrum, 2 long or sharp, with a short or grave between them . . . . . (A+a+A).

Baccheius, 1 short or grave, and 2 long or sharp . (a+2 A).

Anti-Baccheius, 2 long or sharp, and 1 short or grave . . . . . (2 A+a).

Choriambus, 2 long or sharp between 2 short or grave . . . . . (a+2A+a).

Epitritus, ... an *iambus* and a *spondee.*

Pæŏna, ... a *trochee* and a *pyrrhic.*

Antispastus, ... an *iambus* and a *trochee.*

695. A verse or line may be formed of a set number of feet, which may be all of the same kind, or of sundry kinds, and therefore there are sundry kinds of verse or metre.

696. HEROIC.

$$6\,[\,(A+2\,a)\text{ or }(2\,A)\,].$$

The Heroic verse of the Greeks and Romans has six feet, spondees or dactyls, though the fifth must always be a dactyl, and the last a spondee:

Tū nĭhĭl | ĭnvī | tā dī | cās făcĭ | ās vĕ Mĭ- | nērvā.

This kind of verse has been tried in English, but does not seem to have been received with much favour.

697. ELEGIAC.

The Elegiac verse is the pentameter of five feet, dactyls or spondees or anapæsts:

$$\overset{1}{\text{Rēs}}\ \overset{2}{\text{ēst}} \mid \overset{2}{\text{sōlĭcĭ}} \mid \overset{3}{\text{tī}}\ \overset{3}{\text{plēn}} \mid \overset{4}{\text{ă}}\ \overset{4}{\text{tĭ}}\ \overset{4}{\text{mōr}} \mid \overset{5}{\text{ĭs}}\ \overset{5}{\text{ă}}\ \overset{5}{\text{mōr}}.$$

698. ADONIC.

$$2\,[(A+2\,a)+(2\,A)].$$

The Adonic verse is of two feet, a dactyl and spondee:

Gaūdĭă	pēllē.	Sīs mĭhĭ	prǣsēns.
Pēllĕ tĭ-	mōrēm.	Rēbŭs ĭn	ārctīs.
		Chrīstĕ Rĕ	dēmptōr.

Boethius.

699. SAPPHIC.

$$3\,[(A+a)+(2\,A)+(A+2a)+(2\,A+a)]+1\text{ Adonic.}$$

A Sapphic verse of five feet, a trochee, spondee, dactyl, two trochees; and after three of such lines an Adonic:

$$\overset{1}{\text{Ĭntĕ-}} \mid \overset{2}{\text{gĕr vī-}} \mid \overset{3}{\text{tæ scĕlĕr-}} \mid \overset{4}{\text{ĭsquĕ}} \mid \overset{5}{\text{pūrŭs}}.$$

700. ASCLEPIADE.

$$2\,[\,(A+2)\ (A+2\,a+A)+(a+A)\,].$$

An Asclepiade consists of 4 feet, a spondee, two choriambi, and an iambus:

Mæcē- | nās ătăvĭs | ēdĭtĕ rēg- | ĭbūs.

701. IAMBIC.

$$[\,6\,(a+A),\text{ or }4\,(a+A)\,].$$

The Iambic verse is mostly of iambies and spondees, or other feet of their time, four or six in a line:

"With wo | ful mea | sures wan | Despair,
Low sul | len sounds, | his grief | beguiled."—*Collins.*

1 2 3 4
Inār | sīt æ- | stŭō- | sŭīs.
1 2 3 4 5 6
Sŭīs | ĕt īp- | să Ro- | mă vi- | rĭbūs | rŭĭt.
Hor. Epod. xvi. 2.

"And Hope, | enchant | ed, smiled | and waved | her gold | en hair."
Collins.

1 2 3 ½
"Once more | the ho- | ly star | light
1 2 3
Sleeps calm | upon | thy breast,
1 2 3 4
Whose bright | ness bears | no to | ken more
1 2
Of man's | unrest."—*Mrs. Hemans.*

702. ANACREONTIC.

3 [(a + A) + a) or (2 A) + 2 (a + A) + a.)]

The Anacreontic verse is of 3½ feet; the first a foot of three or four times, the second and third iambies:

1 2 3 ½
ădēs | pătēr | sŭprē- | me.
1 2 3 ½
"Flŏw ón, | rèjoíce, | màke mú | sic."—*Mrs. Hemans.*

703. ARCHILOCHIAN.

2 [(A + 2 a) + a)].

The Archilochian, 2½ feet; two dactyls and a syllable:

1 2 ½
Dūlcĭbŭs | ăllŏquĭ- | īs.

704. ALCAIC.

2 [(a + A) + (2 A) + (2 a + A) + (a + A)].

The Alcaic, 4½ feet; two feet of two syllables, a syllable, two dactyls:

1 2 3 4 5
Vīdēs | ŭt āl | tā stēt | nĭvĕ cān | dĭdūm.

705. ARCHILOCHIAN IAMBIC.

2 [2 A + (a + A)] + A.

4½ feet; first and third spondees, second and fourth iambies, and a long syllable at the end:

1 2 3 4 ½
Nēc sū | mĭt aŭt | pōnīt | sĕcū | rēs.

An odd syllable is sometimes given at the end of an English iambic line; as,

1 2 3 4 5 ½
òf heáv'n | rèceív'd | ùs fáll- | ìng, ánd | thè thúnd- | er.

706. DACTYLIC ALCAIC MINOR.

$$2\,(A+2\,a)+(A+a)+(2\,A.)$$

1st and 2nd feet dactyls, and the 3rd and 4th feet trochee and spondee:

1 2 3 4
ārbĭtrĭ | ō pŏpŭ- | lārĭs | aūrāe.

707. PHALEUCIAN.

$$(2\,A)+(A+2\,a)+2\,(A+a)+(2\,A.)$$

Five feet; 1 spondee, 1 dactyl, and 3 trochees:

1 2 3 4 5
Sūmmām | nēc mĕtŭ- | ās dĭ- | ēm nĕc | ōptēs.

708. The English heroic verse is mostly iambic of five feet:

ìn heáv'n | òr eárth, | òr ún- | dèr eárth | ìn héll.

This line is nearly, if not wholly, pure in quantity as well as in accent:

ĭn heāv'n | ŏr eārth, | ŏr ūn- | dĕr eārth | ĭn hēll.

This coincidence of the acute accent with a long syllable, and of the grave accent with a short one, is not, however, often found in English verse, in which accent is taken instead of quantity.

709. A variation of iambic verse is often made by the incasting of a trochee instead of one of the iambics.

1st foot trochee:

My'stì- | *càl dánce,* | whìch yónd- | èr stár- | ry' sphére.

2nd foot:

U'ndéck't | *sáve wìth* | hèrsélf | mòre lóve- | ly' fáir.

3rd foot:

Fáirèst | òf stárs, | *lást ìn* | thè tráin | òf níght.

4th foot:

Thése àre | thy gló- | rìous wórks, | *párènt* | òf goód.

5th foot:

Spoíl'd prìn- | cìpál- | ìtiés | ànd pów'rs | *tríùm'ph'd.*

710. Each of the iambic feet may also give place to a spondee.

1st foot:

Smoóth, eá- | sy̆, ín- | ò̆ffén- | sìve, dó̆wn | tò héll.

2nd foot:

At súch | *bóld wórds,* | voúch'd wìth | à deéd | sò bóld.

3rd foot:

And faíth- | fùl nów | *próv'd fálse,* | bùt thínk | nòt hère.

4th foot:

While dáy | àrís- | ès, thát | *swéet hoúr* | ò̆f príme.

5th foot:

Sílènce, | yè troúb- | lèd wáves, | ànd thoú, | *Deép, peáce.*

711. The pyrrhic may take place of an iambic foot.

1st foot:

On̆ thè | proúd crést | ò̆f Sá- | tàn, thát | nò síght.

2nd foot:

Sprìngs líght- | *èr thè* | gréen stálk, | fròm thénce | thè leáves.

3rd foot:

Còn̆vérse | wìth A'd- | *àm ìn* | whát bów'r | òr shádes.

4th foot:

By̆ práy'r | th' ò̆ffénd- | èd dé- | *ìty̆* | t' àppeáse.

5th foot:

Hìs dán- | gèr, ánd | fròm whóm | whàt én- | *èmy̆.*

The under-length of the pyrrhic is often made out by the over-time of the spondee, or by a pause, so that the time of the verse is not shortened or lengthened by either of them.

712. The anapæst and dactyl seem to have, in many places, two shortened short syllables, such as Quinctilian calls *brevibus breviores,* 'shorter than the short'; so that two of them take up only one short time:

ănd flów'- | rĭng ō- | dŏurs, cāss- | ĭă, nārd, | ănd bālm.
Nŏ ĭn- | grāte- | fŭl foōd, | ănd foōd | ălīke | thŏse pūre.

713. The anapæst may take place of an iambic foot.

1st foot:

1 2 3 4 5
Tò è- | ván- | gèlíze | thè ná- | tiòns, thén | òn áll.

2nd foot:
ôf mér- | *c'y ànd jús-* | tìce ín | thy fáce | dìscérn'd.

3rd foot:
Neàr thát | bì-tú- | *mìnoùs láke* | whère Só- | dòm flám'd.

4th foot:
Thè eárth | tò yiéld | ùnsá- | *vòury' foód* | pèrháps

5th foot:
Hùrl'd heád- | lòng flám- | ìng fróm | thè èthé- | *rèàl sky'*.

714. The dactyl may take place of an iambic foot.

1st foot:
My'rìàds | thò' bríght; | ìf hé | whòm mú- | tùàl leágue.

3rd foot:
Mòre júst- | ly', seát | *wórthièr* | òf góds | ìs buílt.

4th foot:
óvèr | thè vást | àbýss, | *fóllòwìng* | the tráct. . .

715. Two or three trochees, spondees, or anapæsts may take place of as many iambics in the same line.

*** These notes on the commutation of feet in English verse are taken from a Paper on 'the Quantity or Measure of English Verse, with Examples from Milton,' *Annual Register*, 1758.

716. Sometimes the last line of a couplet has six instead of five feet, and is called an Alexandrine:

And Hope | enchant- | ed smiled, | and waved | her gold- | en hair.
Collins.

717. Iambic verse is of sundry metres besides the heroic, or has more or fewer feet in a line.

1st, two feet. 2 (a + A.)

Pack clouds | away,
And wel- | come day.—*Heywood.*

Tho' lee- | ward whiles, | against | my will 4 (a + A.)
I took | a bick- | er.'—*Burns.* 2 (a + A) + (a.)

Once more | the ho- | ly star- | light 3 (a + A) + (a.)
Sleeps calm | upon | thy breast, 3 (a + A.)
Whose bright- | ness bears | no to- | ken more 4 (a + A.)
Of man's | unrest. 2 (a + A.)

2 (a + A.)
Your voi- | ces raise,
Ye cher- | ubim
And ser- | aphim,
To sing | his praise.

One night | as I | did wand- | er, 3 (a+A) + (a.)
When corn | begins | to shoot.—*Burns.* 3 (a+A.)

4 (a + A.)
Ye banks | and braes | o' bon- | nie Doon,
How can | ye bloom | so fresh | and fair.

4 (a + A) + (a.)
Thy wee | bit hous- | ie too | in ru- | in,
Its silly wa's the wins are strewin.—*Burns.*

5 (a + A.)
The sil- | ver swan, | who liv- | ing had | no note,
When death | approach'd | unlock'd | her si- | lent throat.

May pure | contents 2 (a+A.)
For ev- | er pitch | their tents. 3 (a+A.)

Upon | these downs, | these meads, | these rocks, | these mount-
ains, 5 (a+A) + (a.)
And peace | still slum- | ber by | these purl- | ing fount- | ains.
Raleigh.

Sometimes we have alternately four feet in one line, and three in the other: this is called common metre.

As pants | the hart | for cool- | ing streams,
When heat- | ed in | the chace,
So longs | my soul, | O God, | for thee,
And thy | refresh- | ing grace.

718. TROCHEE.

One foot and a long syllable. (A + a) + (A.)
Tumult | cease,
Sink to | peace.

Two feet. 2 (A + a.)
Rich the | treasure,
Sweet the | pleasure.—*Dryden.*

(Two feet + 1). 2 (A + a) + (A.)
Can I | cease to | care?

Three feet. 3 (A + a.)

Can I | cease to | languish?—*Burns.*

(Three feet + 1.) 3 (A + a) + (A.)

Scots wha | hae wi' | Wallace | bled,
Scots wham Bruce has often led.

Four feet. 4 (A + a.)

Onward | float, the | wave di- | viding,
Go, my | bark, sc- | renely | gliding.

(Four feet + 1.) 4 (A + a) + (A.)

Must I | tell my | sorrow | and de- | spair?

Five feet. 5 (A + a.)

We must | make for | yonder | distant | island.

719. DACTYL.

Spondee and iambus. (2 A + a) + (A.)

God save | the Queen.

Two feet. 2 (A + 2 a.)

Bird of the | wilderness,
Blithesome and | cumberless.—*Hogg.*

Happy and | glorious,
Long to reign | over us.

(A + 2 a) + (A + a.)

Non sía ri- | trósa,
Non ísdegn- | ósa,
Ma rítro- | sétta,
E sdégnos- | étta.

(Three feet + 1.) 3 (A + 2 a) + (A.)

Light be thy | matin o'er | moorland and | lea.—*Hogg.*

(Three feet + 2.) 3 (A + 2 a) + (A + a.)

Light sounds the | harp when the | combat is | over.—*Moore.*

Four feet. 4 (A + 2 a.)

Out of the | door as I | look'd with a | steady phiz.—*Song.*

720. ANAPÆSTIC.

Two feet. 2 (2 a + A.)

Hearts of oak | are our ships,
British tars | are our men.—*Song.*

Three feet. 3 (2 a + A.)

Oh, the stream- | let that flow'd | round her cot,
All the charms | of my Em- | ily knew.

Sometimes the first anapæst gives place to an iambus:

I am mon- | arch of all | I survey,
My right | there is none | to dispute.

Four feet. 4 (2 a + A.)

And the sheen | of their spears | was like stars | on the sea,
When the blue | wave rolls night- | ly on deep | Galilee.—*Byron.*

721. A catalectic or wanting verse is one that wants a syllable for the filling of its feet, or a hypercatalectic or overfull verse is one that has an odd syllable besides its full feet.

It might be more rational to consider that the catalectic and hypercatalectic verses are neither underfull nor overfull in time, if they are in speech; and that the odd syllables are always followed by pauses, with which they make, in time, true feet. They may be called pause-footed verses; and if we take P for a long pause, or the pause of an acute accent, and p for a short pause, or the pause of a grave accent, then the Anacreontic verse (art. 702) would be of four feet, 3 (a+A) + (a+P).

The archilochian (art. 703) would be of three feet, 2 (A+2 a) + (A+2 p).

So of the other metres:

2 (a+A) + (a) (art. 717) should be 2 (a+A) + (a+P).
3 (a+A) + (a) would be 3 (a+A) + (a+P).
4 (a+A) + (a) is 4 (a+A) + (a+P).
(A+a) + (A) (art. 718) should be (A+a) + (A+p).
2 (A+a) + (A) is 2 (A+a) + (A+p).
3 (A+a) + (A) might be 3 (A+a) + (A+p).
4 (A+a) + (A) would be 4 (A+a) + (A+p).
3 (A+2 a) + (A) (art. 719) should be 3 (A+2 a) + (A+2 p)
3 (A+2 a) + (A+a) is 3 (A+2 a) + (A+a+p).

The following are overfull verses of sundry kinds. The odd syllable is given in *italics*.

722. IAMBIC,

with (' + P.)

2 (a+A)+(*a.*) I took | a bick- | *er.—Burns.*

3 (a+A)+(*a.*) One night | as I | did wan- | *der.—Burns.*

4 (a+A)+(*a.*) Thy wee | bit hous- | ie too | in ru- | *in.—Burns.*

5 (a+A)+(*a.*) Upon | these downs, | these meads, | these rocks, | these mount- | *ains.—Raleigh.*

723. TROCHAIC,

with (' + p.)

2 trochees+(*A.*) Can I | cease to | *care?*

3 trochees+(*A.*) Scots wha | hae wi' | Wallace | *bled,*
Scots wham | Bruce has | often | *led.—Burns.*

4 trochees+(*A.*) Must I | tell my | sorrow | and de- | *spair?*

724. DACTYLIC,

with (' + 2 p.)

1 dactyl+(*A.*) God save the | *Queen.*

2 dactyls+(*A.*) Bright be the | place of thy | *soul.—Byron.*

3 dactyls+(*A.*) Sound the loud | timbrel o'er | Egypt's dark | *sea.—Moore.*

3 dactyls+(*A*+*a.*) Light sounds the | harp when the | com bat is | o *ver.—Moore.*

725. In loose verse a trochee often takes place of a dactyl, and a dactyl takes that of a trochee:

Líttlè Mìss | Múffèt shè | sát òn à | *túffèt,*
Eátìng òf | *cúrds ànd* | whéy.

Why all this | *whining?*
Why all this | *pining?*

The following verses are of sundry kinds of feet:

Cóme yè, | cóme yè, | tò thè gréen, | gréen woód,
Loúdly thè | blácklbird ìs | síngìng;
Thè squír- | rèl ìs feást- | ìng òn blós- | sòm ànd búd,
And thè cúrl- | ìng fórn | ìs sprìng- | ìng.'—*Howitt.*

Two trochees take the place of a dactyl:

Dówn by' yòn | streám, ànd yòn | *bónny' cástle* | gréen.—*Burns.*

A dactyl is given for an iambus:

Hè bàde | mè àct | à mán- | ly' párt, | thoùgh I' | hàd né'er | à fár- | thìng, O,
Fòr wìthoút | àn hón- | èst mán- | ly' heárt, | nò mán | wàs wórth | règárd- | ìng, O.—*Burns.*

An iambus is cast in for an anapæst:

And hèr háir, | shèddìng teár- | dròps fròm áll | ìts brìght | rings,
Fèll ó- | vèr hèr white | ärm, tò máke | thè gòld strings.—*Moore.*

Where health | ànd hìgh spí- | rìts àwá- | kèn thè mórn,
And dash | throùgh thè dèws | thàt ìmpeárl | thè roùgh thorn;
Tò shoúts | ànd tò críes
Shrìll é- | chò rèplíes, &c.—*Bishop.*

726. The measure of two lines taken together is sometimes full, while each of them taken singly as they are written, is overfull or wanting. Such lines may be so written as to show their full measure:

Líght soùnds thè | hárp, whèn thè | cómbàt ìs | óvèr, | *whèn*
Héroès àre | réstìng, ànd | jóy ìs ìn bloóm; | whèn
Láurèls hàng | loóse fròm thè | brów òf thè | lóvèr, | ànd
Cúpìd màkes | wíngs òf thè | wárrìòr's | plúme.—*Moore.*

727. The following is a trial at English sapphics by Dr. Watts:

When the fierce northwind, with his airy forces,
Rears up the Baltic to a foaming fury,
And the red lightning, with a storm of hail, comes
Rushing amain down.—*Notes and Queries*, iii. 494.

728. Part of the 120th Psalm, in alcaic metre:

As to th' Eternal often in anguishes
Erst have I called, never unanswered;
Again I call, again I calling,
Doubt not again to receive an answer.—*Sir P. Sidney?*

729. The Japanese mostly write their poetry in distichs. The first line of a distich is made up of three feet or measures, with five syllables in the first, seven in the second, and five in the third. The last line of the distich has two feet or measures, with seven syllables in each.

RHYME.

730. RHYME is the matching of two breath-sounds by the likeness of one to the other of them. The rhyme-likeness of two breath-sounds consists in voicings (vowel-sounds) and clippings (articulations or consonants). A breath-sound may be only a pure breath-sound or voicing, as *o* or *owe;* or it may be a voicing with a clipping, or more than one clipping, before it or after it; as, bo, blo; bot, blot; stand, brand.

The main element of rhyme-likeness is the last voicing in a breath-sound; as *e* in *me, be; a* in *hand, land.*

The next elements of rhyme-likeness are the clippings that follow the last voicing; as *nd* in *hand, land.*

731. It is a rule of full and true English rhyme, that the last voicings, and all the clippings after the last voicings, of two rhyming breath-sounds should be the same, as *band* rhymes with *land,* or as *weeps* rhymes with *sleeps* in

Lo! where this silent marble *weeps,*
A friend, a wife, a mother *sleeps.*

732. It is a rule of full and true English rhyme, that two clippings before the two last voicings of two rhyming breath-sounds should be different, and therefore that a breath-sound should not be taken for a rhyme to itself, as in the lines

The blackbird *leaves*
The quiv'ring *leaves.*

or,

The sailors *see*
The rolling *sea.*

733. Now if we set a vowel, *a* or *e,* for the last voicing of a breath-sound, and figures 1, 2, 3, 4, &c. in the places of the clippings of it, they will afford us handy formulæ for the betokening of rhyming breath-sounds and rhymes.

a. 1. would betoken a breath-sound of one voicing and one clipping, as *on.* Then, if sundry figures betoken sundry clippings,

a. 1. 2. would stand for one voicing and two clippings, as *old;*

3. a. 1. 2. would mean a breath-sound of one voicing, with a clipping before it and two tonguings after it; and

4. 3. a. 1, 2. would be a formula for a breath-sound of one voicing between two pairs of clippings, as *bland.*

Two of such formulæ for breath-sounds placed parallel, with a line between them, as

$$\frac{3.4.a.1.2.}{5.a.1.2.}$$

would betoken a pair of rhyme breath-sounds, as

$$\frac{\text{bland}}{\text{land.}}$$

Now the rule for full and true English rhyme is, that the last voicings, and all the clippings after the last voicings, of two rhyming breath-sounds should be the same, but that all the clippings before them should not be the same; so English rhymes would be of the form

$$\frac{a}{1.a} \text{ as } \frac{\text{-o}}{\text{no.}} \qquad \frac{a}{2.1.a} \text{ as } \frac{\text{-o}}{\text{snow.}}$$

$$\frac{1.a}{\text{-a}} \text{ as } \frac{\text{no-}}{\text{-o.}} \qquad \frac{2.1.a}{\text{-a}} \text{ as } \frac{\text{snow}}{\text{-o.}}$$

$$\frac{2.1.a}{3.a} \text{ as } \frac{\text{free}}{\text{me.}} \qquad \frac{3.a}{2.1.a} \text{ as } \frac{\text{me}}{\text{free.}}$$

$$\frac{2.a.1.}{3.a.1.} \text{ as } \frac{\text{bad}}{\text{lad.}}$$

$$\frac{4.a.1.2.}{5.a.1.2.} \text{ as } \frac{\text{band}}{\text{land.}}$$

$$\frac{3.4.a.1.2.}{4.a.1.2.} \text{ as } \frac{\text{trend}}{\text{rend.}}$$

In Arabic, Persian, and Hindoostanee prosody, the voicing and clippings of rhyming breath-sounds bear sundry names. A last long voicing is *ridf*, and the last short voicing, with the clipping after it, is *kied*; the clipping that follows *ridf*, or *kied*, is *rewee*.

734. These rules do not hold good for the rhyme of all languages, and they are sometimes broken by English writers. Butler, in his *Hudibras*, frequently breaks the rule that the last voicings of two rhyming breath-sounds should be the same in quality and quantity, and often gives an opener and closer, and a longer and shorter, as rhymes.

Let different vowels betoken sundry voicings, and let a vowel with a dash (a′) stand for a short vowel, and a vowel with two dashes (a″) mean a long one. Then the unlikeness

of the two last voicings of the two breath-sounds will be shown by the formulæ—

$$\frac{3. \mid a.\ 1.}{4. \mid e.\ 1.} = \frac{\text{lad}}{\text{bed.}}$$

$$\frac{3.\ a'.\ 1.}{4.\ a''.\ 1.} = \frac{\text{ten}}{\text{mane.}}$$

735. Cases of the breach of rules.

$$\frac{a.}{e.} \text{ instead of } \frac{a.}{a.}$$

And weave fine cobwebs, fit for skull
That's empty, when the moon is full.—*Hud.* pt. i. c. i. l. 159.

They stoutly in defence on't stood,
And from the wounded foe drew blood.—*Ibid.* 323.

The mighty Tyrian queen, that gain'd
With subtle shreds a tract of land.—*Ibid.* 467.

Some of Butler's misrhymings, as they are to us, may have been true rhymes in his time, since which the voicings of many of our words have changed, as in

And when we can with metre *safe*,
We 'll call him so; if not, plain *Raph*.

Ralph is still often voiced *Rafe* by the rustics of the West of England.

736. In Norse the half-rhyme, $\frac{a.\ 1.}{e.\ 1.}$ which is called *skot-hending*, is allowed; so that *stirð-um* rhymes with *norð-an*, and *varð* with *forð*, and

$$\frac{\text{sparað}}{\text{verið}} \text{ is a good rhyme.}$$

$\frac{a.\ o.}{e.\ o.}$ is the form of one of Butler's rhymes:

The Rabbins wrote when any Jew
Did make to God, or man, a vow.—*Hud.* pt. ii. c. 2.

737. $$\frac{3.\ a.\ 1.}{4.\ e.\ 1'.}$$

In this case of half-rhyme the last voicings are of sundry sounds, and are followed by clippings which are kinsletters, but not the same; as, $\frac{\text{met}}{\text{bad.}}$

This rhyme is allowed in Irish, under the name of *uaithne*, or *union*. Butler has taken the freedom of this form of half-rhyme:

The beaten soldier proves most man*ful*,
That, like his sword, endures the an*vil*.—*Hud.* pt. ii. c. 1.

But we must claw ourselves with sha*meful*
And heathen stripes, by their exa*mple*.—*Ibid.* c. 2.

$$\frac{\text{sham*f*l}}{\text{examp*l.}}$$

Her mouth compared to an oyster's, with (wid)
A row of pearls in't 'stead of teeth (tid). *Ibid.*

738. $\frac{\text{a. 1. 2.}}{\text{e. 1. 3.}}$

This form is allowed as a good half-rhyme (*skot-hending, half-assonance*) in Norse poetry, in which

$\frac{\text{áðr}}{\text{flyðri}}$ is a good rhyme.

739. $\frac{\text{a'. 1.}}{\text{a''. 1.}}$

This is a form of imperfect rhyme, where the last voicings are of the same sound, but one of them long and the other short, with the same clippings; as, $\frac{\text{lane}}{\text{ten.}}$

But first, with knocking loud and *bawl*-ing,
He roused the squire in truckle *loll*-ing.—*Hud.* pt. ii. c. 2.

740. $\frac{\text{a. 1.}}{\text{a. 1'.}}$

This form of half-rhyme has the last voicings the same, and the last clippings of the same kind or class; as, $\frac{\text{blade}}{\text{late.}}$

The Persian poets call it *eekfa*, and sometimes, though rarely, allow it; so that *lub* has been taken as a rhyme to *chup*.

It is allowed, also, in Irish poetry under the name of *comharda* or correspondence.

Butler has admitted it into his *Hudibras*, as in

In which they 're hamper'd by the fet-lock,
Cannot but put y' in mind of wed-lock.

Also, And, by the greatness of its noise (noiz),
Proved fittest for his country's choice (tɕois).

741. $\frac{a'\ 1.}{a''\ 1'.}$

In this form of half-rhyme the last voicings are of the same class but of sundry lengths, and the last clippings are of the same class but not the same; as in

not overstrain'd,
nor overbent.

742. $\frac{a.\ 1.}{a.\ 2.}$

In this form of half-rhyme the last voicings are the same, but the last clippings are of sundry classes.

This form is the imperfect correspondence of Irish poetry, in which it stands good with the form

743. $\frac{a.}{a.\ 1.}$

where one of the rhyming breath-sounds has no tonguing; so that

$\frac{ba}{blas}$ is a rhyme.

744. $\frac{a.\ 1.\ 2.}{a.\ 1.\ 2'.}$ or $\frac{a.\ 1.\ 2.}{a.\ 1.\ 3.}$

are forms of half-rhyme, in which the same voicings have more clippings than one, and the last clippings are of sundry classes or breathings.

It is allowed as a good rhyme (*hending* or *assonance*) in Norse poetry, in which

$\frac{bjarts}{hjarta}$ is a good rhyme.

745. TWOFOLD RHYMINGS.

The two main rhyming breath-sounds are often given with two or more others after them; as, say-ing / pray-ing.

In English rhyme it is needful that the two hinder breath-sounds of the rhyme should be the same; as *ing* of the two rhyming words *saying* and *praying*.

The hinder rhyming breath-sound is called by the Persian poets *rudeef*, an Arabic word, meaning the hindermost, as of two men upon one horse; and they mostly make only a word, but not a syllable *rudeef*.

Hinder rhyme, or rudeef, takes place very often in English, and still more often in Persian, Kafir, Italian, Spanish, and Portuguese poetry; as,

He snatch'd his weapon, that lay near him,
And from the ground began to rear him.—*Hud.* pt. i. c. 2.

But since you dare and urge me to it,
You 'll find I 've light enough to do it.—*Ibid.* c. 1.

Compound for sins they are inclined to,
By damning those they have no mind to.—*Ibid.*

And little pleasure had they in him,
Who had spent the day to win him.—*Allingham.*

746. The Persians sometimes give, after the rhyming breath-sounds, two or more words answering in final letter with the rhyme; and at other times they bring in two rhymes at the end of a distich, as if we were to write

In the light day
Of bright May.

Or,

In the cold gloom
Of an old tomb.

747. When the rhyming breath-sounds are those of two words of the same measure or number of letters, as well as full rhyme, the Persian poets call the rhymes 'full *sujá*,' or full rhyme, though *sujá* means a-cooing, as of doves; as,

Fra le vane speranze e'l van *dolore*,
Ove sia chi per prova intenda *amore*.—*Petrarca*, son. 1.

748. A tongue-rhyming of only the last clippings of two words of sundry measures and numbers of breath-sounds, is called *sujà moturruf*, or end-rhyming.

749. BLANK VERSE.

Poetry written in unrhyming lines is called blank verse. Milton's *Paradise Lost,* and most of Shakspeare's works, with Thomson's *Seasons* and many other poems, are in blank verse.

Although blank verse is free of rhyme, yet it seems holden by another rule,—that every verse should end with an important or emphatic word.

No sooner had the Almighty ceased, but *all*
The multitude of angels, with a *shout*
Loud as from numbers without number, *sweet*
As from blest voices, uttering joy, heav'n *rung*
With jubilee! *Milton.*

. . . . . The rolling *year*
Is full of Thee. Forth in the pleasing *spring*
Thy beauty walks, thy tenderness and *love.*
Wide flush the fields, the softening air is *balm,*
Echo the mountains round, the forest *smiles,*
And ev'ry sense and ev'ry heart is *joy.* *Thomson.*

750. Rhymes are arranged in sundry ways, as in couplets or distiches of two lines together:

——— a.
——— a.

Oh, render thanks to God above, (—a)
The fountain of eternal love. (—a)

In verses of four lines, of which the alternate ones rhyme with each other:

——— a.
——— b.
——— a.
——— b.

As high as heav'n its arch ex*tends* (—a)
Above this little spot of *clay,* (—b)
So much His boundless love tran*scends* (—a)
The small respects that we can *pay.* (—b)

Or thus:

——— a.
——— b.
——— b.
——— a.

And hard Unkindness' alter'd eye,
That mocks the tear it forced to *flow,* (—a)
And keen Remorse with blood de*filed,* (—b)
And moody Madness laughing *wild* (—b)
Amid severest *woe.* (—a)

Lament in rhyme, lament in *prose*, (—a)
Wi' saut tears trick'ling down your *nose*, (—a)
Our bardie's fate is at a *close*, (—a)
Past a' rem*ead*; (—b)
The last sad capestane o' his *woes*, (—a)
Poor Mailie's dead. (—b)

Burns.

'Tis done! But yesterday a *king*, (—a)
And arm'd with kings to *strive*; (—b)
And now thou art a nameless *thing*, (—a)
So abject,—yet *alive!* (—b)
Is this the man of thousand th*rones*, (—c)
Who strewed our earth with hostile *bones?* (—c)
And can he thus sur*vive?* (—b)
Since he, miscall'd the Morning *Star*, (—d)
Nor man nor fiend hath fall'n so *far*. (—d)

Byron, Ode to Buonaparte.

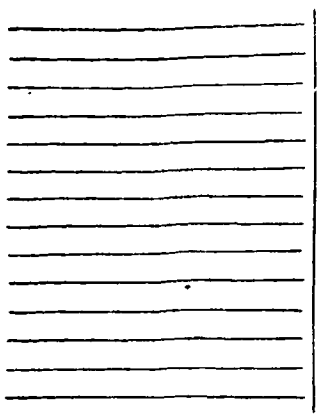
Fair Greece! sad relic of departed *worth!* (—a)
Immortal, though no more,—though fallen, *great!* (—b)
Who now shall lead thy scatter'd children *forth*, (—a)
And long-accustom'd bondage uncre*ate?* (—b)
Not such thy sons who whilome did aw*ait*, (—b)
The hopeless warriors of a willing *doom*, (—c)
In bleak Thermopylæ's sepulchral *strait:* (—b)
Oh! who that gallant spirit shall res*ume*, (—c)
Leap from Eurota's banks, and call thee from the *tomb?* (—c)

Byron.

751. SONNET.

The sonnet is a composition of a very pretty form, of which many and most excellent specimens have been given by Petrarca, the Italian poet, and by writers of England, Portugal, and other nations of Europe.

The sonnet is a perfect little poem on one subject, and it must have fourteen lines and five sets of rhymes, (a, b, c, d, e); two sets of *a* and *b*, which may be arranged in sundry ways in the first eight lines, and the other three sets (*c*, *d*, and *e*,) may be given, in sundry orders, as the ending of the last six lines; as,



a	a	a
b	b	b
b	a	b
a	b	a
a	b	b
b	a	a
b	b	b
a	a	a
c	c	c
d	d	d
e	d	c
c	c	e
d	e	d
e	e	e

Ye airs of sunny spring, that softly b*low* (—a)
With whisp'ry breathings o'er the grasses bl*ade;* (—b)
Ye grass-bespangling flow'rs—too soon to *fade*— (—b)
That now with gemlike brightness round me g*row;* (—a)
Ye saplings small and green-bough'd trees, that th*row* (—a)
Your waving shadows on the sunny gl*ade;* (—b)
Thou lowland stream, whose winding waters *flow* (—a)
Like molten silver to the hoarse cas*cade,* (—b)

Give Vice the noisy town, and let the *great* (—c)
Ride mighty o'er the earth with pride and *pow'r;* (—d)
Give Avarice his gold, but let me *flee* (—e)
Where cold and selfish hearts live not to *hate* (—c)
And scorn. Oh, take me to thy lonely *bow'r,* (—d)
Sweet rural Nature! Life is sweet for *thee.* (—e)

752. *Nine-line Rhyme.*

Ay, me! how many perils do en*fold* (—a)
The righteous man to make him daily *fall,* (—b)
Were not that heav'nly grace doth him up*hold,* (—a)
And stedfast Truth acquite him out of *all.* (—b)
Her care is firm, her care contin*ual,* (—b)
So oft as he, through his own foolish pr*ide* (—c)
Or weakness, is to sinful hands made th*ral;* (—b)
Else should this red-cross knight in bands have d*ied,* (—c)
For whose deliverance she this prince doth thither g*uide.* (—c)

Spenser.

Eight lines.

Di vivere disc*iolto* (—a)
Già che pretendo in v*ano*, (—b)
M'annodi quella m*ano* (—b)
Chi mi guidò fin *or*. (—c)
Da solio, o dall' ov*ile*, (—d)
Sía rozzo o sía gent*ile*, (—d)
Sceglier tu dei quel v*olto*, (—a)
Che ha da legarmi il *cor*. (—c)
Metastasio.

Cada il tir*anno*, (—a)
Regno d'am*ore*, (—b)
Regno d'ing*anno* (—a)
Di crudel*tà*. (—c)
Scemo ogni *core* (—b)
De' suoi mart*iri*, (—d)
L'aure resp*iri* (—d)
Di liber*tà*. *Ibid.* (—c)

As the sets and orders of rhymes are free for the fancy of the poet, it is not thought needful to give more patterns of them.

753. WORD-MATCHING.

There is in Eastern poetry a kind of word-rhyming, or word-matching, in which every word of a line is answered by another of the same measure and rhyme in the other line of the distich: it is called *têrsi̯a*, or adorning.

The following distich is a *tersi̯a* as to the accented words:

She drove her flock o'er mountains,
By grove, or rock, or fountains.

There are kinds of matchings of words, breath-sounds, or clippings, which the Persians call *tujni̯s*, or likeness.

754. That which they call *tujni̯s-i-tom*, or 'full-matching,' is a full likeness in sound, of words which differ in meaning, and is nothing more than our punning; as if one were to say to a married lady, 'If I call'd you *a miss*, I call'd you *amiss*.'

755. A matching of each of the words of one line by another of the same measure in the other, is called by the Persians *sujá mowozana*, or constant matching, as in the couplet—

Syllables.	1	2	1	1	2	1
	In	Britain's	isle,	no	matter	where,
	An	ancient	pile	of	building	stands.—*Gray.*

Or,

Syllables.	1	2	2	1	1	2	1
	In	silent	horror	o'er	the	boundless	waste,
	The	driver	Hassan	with	his	camels	past.

Collins.

Or,

1	1	2	3
And	the	blackest	discontents
Be	her	fairest	ornaments.—*Wither.*

756. In Irish verse there is a rule called *rinn*, ending, or *airdrinn*, head-ending, by which the last word of the second line of a quatrain should have one syllable more than the last word of the first, and the last word of the fourth one more than that of the third.

Irish metre has a kind of verse called *seadna*, in which the last word of the second and fourth line of the quatrain is a monosyllable called *ceann*, or head. Sometimes the first and third lines are made to end in a word of two syllables, and the third and fourth in a word of one syllable.

In one kind of Irish verse, *rannaigheact bheag*, or the less filling, every line ends with a word of two syllables. In *rannaigheact mhor*, or the great filling, every line ends with a word of one syllable. In *casbhairn* every line ends with a word of three syllables.

757. *Tirsia* with *tujnis*, a full matching, in number and form, of breath-sounds of the words of two lines, is holden by the Persians as a great beauty; as,

ɷr tɯ n'ɷz ɷrɛ
ɷr tɯ nɷz ɷrɛ.

If thou hast not love,
If thou hast sportiveness.

Or, as if we say in English:

What can undo
What cannon do?

758. Clipping-Rhyme, or Matching of Clippings.

Clipping-rhyme, or matching of clippings, or letter-matching, is the inbringing of the same clippings in set places of a line, or two lines. It is known in the versification of many languages.

There is a matching of clippings which takes place in Welsh and Persian poetry.

The Persians call it *tujnis-i-nɷkis*, or deficient likeness; and the Welsh *cynghanedd*.

By this matching, some same clippings are brought into two lines, or in two halves of a single line.

The seaman	
By heav*en's* st*ars*	*v, n, s, t, r, s.*
To hav*ens* st*eers*.	*v, n, s, t, r, s.*

In both of the last two lines the clippings *v, n, s, t, r, s* are found.

For*saking* b*etter* w*ays*,	*s, k, ng, b, t, r, w, s.*
Is *seeking* b*itter* w*oes*.	*s, k, ng, b, t, r, w, s.*
The hunter roams	
In w*oody* w*olds*	*w, d, w, l, d, s.*
And w*eedy* w*ilds*.	*w, d, w, l, d, s.*
Beguiled by *gold*,	*b, g, l, d, | b, g, l, d.*
What hast thou sold!	

In the first line the clippings *b, g, l, d* are found twice.

And can a little boy that's good,
Dare kill a *bird*'s *dear callow brood*? *d, r, k, l, b, r, d, | d, r, k (c), l, b, r, d.*

Here the clippings *d, r, k, l, b, r, d* are found twice in the last line, for *c* in callow is of the same clipping as *k* in kill.

My Dorset maid, my dearest meed *m, d, r, s, t, m, d | m, d, r, s, t, m, d.*
Is now thy winsome smile.

Compare the Norse . . Enn þeir er *k*omu
*Kil*ir vestan *til*,
Um *leið* liðu
*Lim*afjarðar br*im*;

and the Latin

Quæque lacus late liquidos.—*Virg. Æn.* iv. 26.

The cry of Reuben, on his missing of Joseph, with its clipping rhyme of *n*, is very touching:

הַיֶּלֶד אֵינֶנּוּ וַאֲנִי אָנָה אֲנִי בָּא׃

Hayeled ɛnennuı vaanį ωnω anį bω.
n n n n n

The child is not; and I, whither shall I go?—*Gen.* xxxvii. 30.

There is a tendency in English, and some other languages, to the formation of two-limbed words, with clipping-rhyme and full-voice rhyme.

	Clipping-rhyme.	
chit-chat.	gew-gaw.	pit-pat.
ding-dong.	hip-hop.	riff-raff.
fiddle-faddle.	nick-nack.	see-saw.
flim-flam.	niddy-noddy.	slip-slop.
		snip-snap.

Voice-rhyme.

cag-mag.	hocus-pocus.	hurly-burly.
clap-trap.	hoity-toity.	hurry-scurry.
harum-scarum.	hotch-potch.	namby-pamby.
higgledy-piggledy.	hum-drum.	roly-poly.
hob-nob.	humpty-dumpty.	willy-nilly.

759. OLD TEUTONIC POETRY.

The old Teutonic poetry was constructed on laws of tongue-rhyme, or clipping-rhyme and accent, or of clipping-rhyme and quantity. The main law of the tongue-rhyme or clipping-rhyme is, that every two fellow-verses should have three accented words or syllables beginning with the same clippings or rhyme-letters, or with three vowels; and that two of them, which are the *under-clippings*, should be in the first of the two lines; and that the third, called the *head-clipping*, should be at the first accent in the other line: as,

When, *b*ound to some *b*ay	*b*, *b*.
In the *b*illowy ocean,	*b*.
O'er *s*eas rolling *s*urges	*s*, *s*.
The *s*ailors are steering,	*s*.
God *w*eighs on his *w*aters	*w*, *w*.
Their *w*andering bark,	*w*.
And *w*afts them with *w*inds	*w*, *w*.
O'er their *w*atery way,	*w*.
While his *st*ars for their *st*eersman	*st*, *st*.
Be*st*ud all the sky.	*st*.
Then fore*g*o all mis*g*ivings	*g*, *g*.
Of *g*uidance and helping,	*g*.
For our *h*ands from the *H*ighest	*h*, *h*.
Have *h*elp in their weakness,	*h*.
When we *w*ork by the *w*ill	*w*, *w*.
And the *w*isdom of God.	*w*.

Or,

But when the *m*oonlight *m*arks anew
Thy *m*urky shadow on the dew,
So *sl*owly o'er the *sl*eeping flow'rs,
On*sl*iding through the nightly hours,
While smokeless on the *h*ouses' *h*eight
The *h*igher chimney gleams in light
Above yon *r*eedy *r*oof, where now,
With *r*osy cheeks and lily brow,
No *w*atchful mother's *w*ard within
The *w*indow sleeps for me to win, &c.

*g*rúndlas *g*ítsung, ... bottomless greediness
*g*ílpes and æhta, ... of glory and wealth.

If the rhyme-letters are vowels, they should be all sundry ones:

*ú*tan ymbe *æ*ðelne . . . . . out round the noble
*E*nglas stódon . . . . . angels stood.

þæt se *i*lca het . . . . . the same (man) bad
*e*alle acwellan. . . . . to slay all.

Anglo-Saxon and Icelandic poetry has sometimes, but not always or mostly, rhyme as well as tongue-rhyme or clipping-rhyme; and short verses have often only two instead of three rhyme-clippings in a couplet, one in each of them:

Æla þú *sc*ippend . . . . . O thou creator
*sc*irra tungla. . . . . of the bright stars.

This poetry is constructed mostly by rules of accent or emphasis with some attention to time or quantity, inasmuch as the sharp syllables were of a set number in a line, often two, as in the foregoing verses; but the grave or unemphatic syllables were thrown in before, between, or behind them, fewer or more as the language may need them. The unaccented or unemphatic syllables, which are called the *speech-filling*, were read or sung very quick, like the *breviores brevibus*, or shortened-short syllables, of our verse.

The following couplet has speech-filling within the brackets:

[ac se] *st*eárca *st*órm, ... but the stark storm,
[þonne he] *st*róng cymð. . when it comes strong.

The following lines have no fore-speech filling:

*sc*eán *sc*ír werod, ... shone the bright host,
*sc*yldas lixton . . . . . shields gleamed.

760. In Icelandic verse there is often an under-clipping rhyme, or two incomings, in the same line of the same clipping, in the *midst* or *end* of two breath-sounds, whereas the place of the main clipping-rhyme is at the beginning of them; as,

fastorðr skyli fi*rð*a, . . . the king that would be rich in men,
*feng*sæll vera þ*eng*ill. . . should always keep his word.

where *rð* are the under-tongue rhyme in the first line, *ng* in the latter.

761. The difference, therefore, between under-clipping rhyme and full rhyme—to which under-clipping rhyme often comes near—is, that under-clipping rhyme may be the sameness only of clipping, and in the middle of a word, while full rhyme is the sameness of breath-sound and clipping, and is at the end of a word.

Under-clipping rhyme sometimes becomes full rhyme in Icelandic.

762. Some of the more severe kinds of Norse poetry are constructed by rules of quantity, with a set number of syllables in a line.

763. This Teutonic versification is found in the works of Anglo-Saxon poets: King Alfred's translation of the *Metres of Boethius;* Cædmon's *Metrical Paraphrase of portions of the Bible;* the heroic poems on *Beówulf,* king of the Angles; and the *Sagas* of the Northern skalds.

764. We find the true clipping rhyme of Saxon verse in the later works of early English; as in the

Vision of Piers Plowman.

In a *s*omer *s*eson,	*s, s.*
Whan *s*ofte was the *s*onne,	*s.*
I *sh*op me into *sh*roudes,	*sh, sh.*
As I a *sh*eep weere.	*sh.*
In *h*abite as an *h*eremite,	*h, h.*
Un*h*oly of workes,	*h.*
Wente *w*ide in this *w*orld,	*w, w.*
*W*onders to here;	*w.*
Ac on a *M*ay *m*orwenynge	*m, m.*
On *M*alverne hilles,	*m.*
Me bi*f*el a *f*erly	*f, f.*
Of *f*aire, me thote.	*f.*

765. In the sixteenth century the threefold clipping rhyme of Teutonic poetry had given place to manifold clipping rhymes in a line, as we find in *The Paradise of Dainty Devises,* printed in 1576:

The *tr*ustless *tr*aynes that *h*oping *h*arts allure.—*E. S.*

*F*ast *f*etter'd here is *f*orste away to *fl*ye,
As *h*unted *h*are that *h*ound hath in the chace.—*L. Vaux.*

And by conseyte of sweete alluring tale,
He *b*ites the *b*aite that *b*reedes his *b*itter *b*ale.—*F. K.*

Where *s*ethyng *s*ighs and *s*ower *s*obbs.—*L. V.*

The fire shall *fr*eese, the *fr*ost shall *fr*ie,
The *fr*ozen mountains hie.—*M. Edwards.*

As one that *r*unnes beyond his *r*ace, and *r*ows beyond his *r*each.
A. Bourcher.

766. Celtic Poetry of the Bards.

Irish Celtic poetry is constructed on rules of quantity of syllables and lines, clipping-rhyme and voice-rhyme, under-rhyme and full-rhyme.

767. Irish clipping rhyme, which is much like that of Teutonic poetry, is the beginning of two words of a line with the same clipping; as,

tṙıall ταṙ beaṙb·a na ṙṙeab· ṙean,
ταṙ éiṙ *l*aochṇaib·e *l*aiʒean.

Or, as in English:

Aloft, o'er *f*urrow'd *f*ields,
The *l*ark now *l*oudly sings.

768. Irish sound-rhyming is the answering of two breath-sounds at the ends of two lines in vowels only, though not in clippings:

ba rhymes with *blaṙ*.
aoi „ „ *aoiṙ*.

As, in English:

Tall o'er the dingy *town*
Uprose the lofty *tow'r*.

Or,

Then flew with deadly *aim*
The arrow through the *air*.

769. Irish under-rhyme is the answering of two breath-sounds at the ends of two lines, both in vowels and clippings, so far as that the clippings may be either the same or of the same class,—liquids, or soft, or hard, rough, strong, or light.

Our rough and smooth kins-letters are two of the Irish classes, and the liquids are another; so that ʒ-*cam* rhymes with -*mall*, and *ann* with *cholam*.

As, in English:

High o'er the houseless *moor*
Rode on the silver *moon*.

770. *Rinn*, or ending, requires that the last word in the second and fourth lines of a quatrain should have one more syllable than that of the first and third.

771. There is a kind of under-rhyme, or rhyme called *union*, which is the under-rhyming or rhyming of the last word or breath-sound in one line, with one in the middle of the following one; as,

Then on buds of early *flow'rs*
April *show'rs* had cast bright gems;
Then on ev'ry hedge was *heard*
Some sweet *bird* in joyful song.

772. Lines are often of six, seven, or eight syllables.

773. Some of the rules of quantity of syllables are '*head*,' —that in sundry kinds of verse the lines must end with words of one, or two, or three syllables.

774. Welsh poetry is constructed on laws of number of syllables, full-rhyme, and clipping-rhyme; and is of four, five, six, seven, eight, nine, and ten syllables in a line.

Welsh clipping-rhyme (*cynghanedd*) is of its own kind, different from that of the Irish as well as that of the Teutonic languages. Its laws are, that syllables or words of both of the two members of a line separated by the cæsura, have syllables or words with the same clippings: (art. 758.)

Pur yw ei *gl*edd, | *por* y *gl*yn,
Pure is his sword, the lord of the valley,

where the clippings *p, r, gl* are found in both members of the line,—*pur* yw ei *gl*edd, (and) *por* y *gl*yn.

The kinsletters are allowed to be rhymes to each other, so that it is good *cynghanedd* for one pause to answer *d* by *t*, *b* by *p*, and *c* by *gh* in the other.

These rhymes sometimes become voice-rhymes as well as clipping-rhymes:

*tyr*fyn ddaw i bob *tyr*fa,	*t, r, f, . . t, r, f;* or,
an end will come to every host.	*tyr, f, . . tyr, f.*

775. There is another kind of clipping-rhyme, called *cymmeriad* (taking), which is a taking of the same clipping or breath-sound for the beginning of two, four, or more lines:

*C*ael dirgelu
*C*lwyf annelu,
*C*air dy selu,
*C*roew des haelion.

Being able to conceal
The wound of the arrow-shot,
An opportunity may be had of seeing thee,
Warm luminary of the generous ones.

This kind of clipping-rhyme (*cymmeriad*) is that of the Hebrew of the 119th Psalm, of which eight verses begin with the letter *aleph*, eight more with *beth*, a third eight with *gimel*, and so on to *tau*.

776. In a *cymmeriad* of vowels they may be different ones.

Y doeth | a'r an*noeth* | un*wedd*,
O gyrau'r byd | *gyr* i'r *bedd*.

The wise and the unwise alike
From the ends of the world He sends to the grave.

777. It may be thought that the clipping-rhyme of the bards and skalds is a trifling ornament, even if it gives their verse any grace, or affords the ear pleasure enough to be worthily called an ornament.

It is, however, pretty and striking, when it is good of its kind; and in historical poems, such as those of the bards and skalds, it was most useful for the continuing of the true text. A false word of any weight in the verse could hardly take place of a true one, which was bound into its context by clipping-rhyme:

Mwy na mil am uno mawl, *m, n, m, l,* | *m, n, m, l.*
Llu nefoedd oll yn ufudd. *ll, n, f, dd,* | *ll, n, f, dd.*

More than a thousand in united praise,
The throng of heaven were obedient.

In the first line *mawl* could not drop out without carrying away *m l*, answering to the *m l* in *mil;* and in the second line neither *nefoedd* nor *ufudd* could be easily displaced by another word, as they bind in each other by the letters *f, dd.*

In the line,

Llon yw'r llu a llawn yw'r lle, *ll, n, ywr, ll,* | *ll, n, ywr, ll.*

Gay is the throng and full the place,

'*llon yw'r llu*' has the same clippings as '*llawn yw'r lle;*' and in the Saxon distich,

Frægn fromlíce
Fruman and ende.

He asked prudently
The beginning and end,

the words 'frægn,' 'fromlíce,' and 'fruman' are bound together by the common clipping *fr.*

We are told by Cæsar, that the young bards of Britain learnt large stores of verse by rote; and clipping-rhyme seems an excellent device to warn a bard or singer of a wrong or forgotten word.

778. When two rhyme-words come together, and one of them has a syllable more than the other, the Persians call it *tujnis-i-zaiad*, or overfull matching; as,

The birds *alight light* on the boughs.

779. When two sets of rhyming breath-sounds come together, but one set in more words or syllables than the other, the Persians call it mixed-matching, *tujnis-i-morukkub*, just as if some punner were to make 'hollow furnace' answer to 'Holophernes.'

780. When two matching words come together at the end of a line, the Persians call it *tujnis-i-mokurur*, or repetition-rhyme; as,

The earthquake's mighty shock
Has made the *rock rock.*

While the summer air
On the tree *leaves leaves.*

No tree hears calls,
No stone *feels falls.* *f, l, s, | f, l, s.*

When the seaman floats
Where the wave *beats boats.* *b, t, s, | b, t, s.*

Where o'er the fields the *winds wend,* *w, n, d, | w, n, d.*
And make the limber *bents bend.* *b, n, t, | b, n, d.*

781. When two words answer in all but the last clipping, the Persians call it *tujnis-i-moturruf*, or end-matching, though it is rather a fore-rhyming. This is the Irish rhyme, such as that of our *moon* with *moor.* (Art. 768.)

782. Root-matching, called by the Persians Ɨqtikok, or derivation, is the matching of words from the same root. Under root-matching we may class the Greek *polyptoton;* as in Latin,

Illum *absens absentem,* auditque, videtque.—*Virg.* lib. iv. l. 83.

Thus did I long *bite* on the fomynge *bitt.*—*Richard Hill.*

Littora littoribus contraria, &c.—*Virg. Æn.* iv. 628.

Dum *mea me* victam, doceat fortuna dolere.—*Idem,* 243.

πόνος πόνῳ πόνον φέρει.—*Sophocl. Ajax,* l. 846.

ξυμπεσὼν μόνος μόνοις.—*Idem,* 459.

ἐχθρῶν ἄδωρα δῶρα κοὐκ ὀνήσιμα.—*Idem,* 646.

Saw distant gates of Eden gleam,
And did not *dream* it was a *dream.*—*Tennyson.*

Such harmony in motion, shape, and air,
That without *fairness* she was more than *fair.*—*Crabbe.*

When thou hast hung thy advanced sword in the air,
Not letting it *decline* on the *declined.*—*Shakspeare.*

The *proud* are always most provoked by *pride*.—*Cowper.*

Thou brightest *star* of *star*bright Italy.—*Coleridge.*

Nor less, on either side, tempestuous fell
His arrows from the *fourfold*-visaged *four*.—*Milton.*

. . . . to have found themselves not *lost*
In *loss* itself . . . .

Which *tempted* our *attempt*, and wrought our fall.

Not more *almighty* to resist our *might*,
Than wise to frustrate all our plots and wiles.

. . . . . a grateful mind
By *owing owes* not, but still pays, at once
Indebted and discharged . . . .

Saw *undelighted* all *delight* . . . .

Not to *know* me, argues yourselves *unknown*.

. . . . . till the wrath
Which thou incurr'st by *flying*, meet thy *flight*
Sev'nfold . . . . .

. . . . . well we may afford
Our *givers* their own *gifts*, and *large bestow*
From *large-bestow'd* . . . . . *Ibid.*

Behold they *spit* on me in scornful wise,
Who by my *spittle* gave the blind-man eyes.—*G. Herbert.*

If *shape* it might be called that *shape* had none.—*Milton.*

Not *happy happe*, but froward fate.
Yloop, Paradise of Daintie Devises, 1576.

I *tosse* as one be*tost* on waves of care.—*L. Vaux, ibid.*

Now, O now, I needs must *part*,
Parting though I *absent* mourn;
Absence can no *joy* impart,
Joy once fled can ne'er return.
While I live I needs must *love*;
Love lives not when life is gone.—*Old Madrigal*, 1590.

Root-matching is not likely to hold its ground in corrupt languages, where the forming of words from its roots is no longer much if at all followed, and where words formed from its own roots are given up for borrowed ones.

Addison says of root-matching by Milton: "A second fault in his language is, that he often affects a kind of jingle in his words, as in the following passages and many others:

That brought into this *world* a *world* of woe,
Which *tempted* our *attempt*.

I know there are figures for this kind of speech, that some of the greatest antients have been guilty of it, and that Aristotle himself has given it a place in his *Rhetoric* among the beauties of that art; but as it is in itself poor and trifling, it is, I think, at present universally exploded by all the masters of polite writing."—*Addison's Critique on Paradise Lost.*

However poor and trifling this figure might have seemed to Addison, it is sometimes very striking, as shown in the spontaneous language of mental emotion; whilst some of the greatest antients who have been guilty of it, are the prophets and writers of the Bible.

יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ

yehuda ata yududa aicheka.

Judah, thee shall thy brethren praise.—*Gen.* xlix. 8.

Judah and praise are both from the root ידה.

דָּן יָדִין עַמּוֹ

*Don yodi̱n *amu. *d, n,* | *d, n.*

Dan shall judge his people.—*Gen.* xlix. 16.

Dan is judgment, from דון.

גָּד גְּדוּד יְגוּדֶנּוּ וְהוּא יָגֻד עָקֵב׃

Gad gedud yegudennu, vhu yagwd akev.—v. 19.

Gad, a troop shall assail him, but he shall overcome the assault.

Here gadud, yagudennu, yagwd, are all from the root גדד.

So in Noah's blessing of Japhet:

יֶפֶת אֱלֹהִים לְיֶפֶת

Yeft Elohi̱m leyefet. *y, f, t,* | *y, f, t.*

Japhet and enlarge are both from פתה

PALINDROME.

783. A *palindrome,* called by the Persians *mukloob,* or conversion, is the matching of words that are anagrams of each other:

Speed, boatman, o'er the *deeps.*

784. A line or sentence may be so formed, as to give the same breath-sounds when read forward or backward. This is called by the Persians the *equal anagram,* or conversion; as,

ωρωm dωd mωρω.

He gave me rest.

Or, Meat's steam.
Not a ton.
Reed at a deer.
Not ten net ton.

785. Word-repetition, called by the Persians *rud*, is the repeating of the same word twice in a distich:

1. at the beginning and end;
2. in the middle of the first hemistich, and beginning or end of the other;
3. at the end of both hemistiches;
4. at the beginning and end of the last hemistich;
5. any where in the two lines.

And ev'ry golden *feather* gleam'd therein,
Feather and scale inextricably blended.—*Shelley.*

My *death's* the *death* of *Death* and Hell.—*Poem, temp. Elizabeth.*

. . . . . but the full *sum* of me
Is *sum* of nothing . . . . . *Merchant of Venice.*

Day into *darkness*,—*darkness* into death.—*Hood.*

786. PARONOMASIA.

Paronomasia is the giving together of two words, with some likeness of sound though of unlike meaning; as,

Nam inceptio est *amentium* haud *amantium*.—*Ter. And.* act i, sc. ii, l. 13.

Angeli, non *Angli*, forent si Christiani essent.—*St. Gregory.*

As if the tree by which I *lent* doeth *lende* me no relief.
Paradise of Daintie Devises.

L'*aura*, che'l verde *lauro* e l'*aureo* crine,
Soavemente sospirando move.—*Petrarca, Sonetto* ccviii.

787. SPEECH-MATCHING.

Sundry parts of speech, noun or verb, in one line of a distich, or in one part of a hemistich, may be answered by the same part of speech in the other line of a distich, or the other part of the hemistich; and this answering of parts of speech may be called speech-matching.

3, 1. * 1, 3.

See barbarous nations at thy gates attend,
Walk (3) in thy light (1), and in thy temple (1) bend (3).—*Pope.*

1, 1. * 1, 1.

Strength (1) in her limbs (1), and on her wings (1) dispatch (1).
Churchill.

3, 2. * 2, 3.

Who clothed (3) me naked (2), or when hungry (2) fed (3),

3, 2. * 3, 2.

Why crush (3) the living (2), why extol (3) the dead (2).—*Savage.*

788. TASK.

A poet may impose upon himself any task,—as that he will introduce some forechosen word into every distich or line, or exclude it from his poem; or that every line shall end with a noun; or that his poem shall take a chosen form to the sight; or he may bind himself to work out any unusual fancy: and such a task is called by the Persian poets luzum, a compulsion or task, as that of the poet *Syfee* of Nishapoor, who resolved to bring the words *silver* and *stone* into every hemistich of a poem of his.

Under this head may be placed a trifling kind of writing of the Persian poets, called *tujnis-i-khut,* or stroke-matching, or a matching of words written in the Persian letters by others with the same strokes, and a writing to the sight, like the tasks of George Herbert, when he wrote two poems which took in print the form of wings, and another on the altar, which takes the form of one on his page.

The 119th Psalm is a task poem of a high order. It is divided into sections, under the names of the Hebrew letters, and every line of a section begins with the same letter, while every verse speaks of the law or word of God.

It is true every poem is more or less a task or luzum, inasmuch as the writing of it binds the poet to some laws of metre or rhyme; but a task poem of the kinds that are meant under this head, is one written by some less usual or some unusual task-rule.

The following is a task-poem, with every line ending in the breath-sound *-ine.*

What is or may be mine,
That is or shall be thine,
Till death the twist untwine
That doth our loves combine.
But if thy heart repine,
Thy body should be mine;
Show me thereof some sine,
That I may slack the line
That knits thy will to mine.—*My Lucke is Losse.*

The following task distich is formed of three lines of fragments of words, so that those of the middle one read with those of both the other two:

Qu-	an-	tris-	di-	c-	vul-	stra-
-os	-guis	-ti	-ro	-um	-nere	-vit,
H-	san-	Chris-	mi-	t-	mu-	la-
Quos	anguis	tristi	diro	cum	vulnere	stravit,
Hos	sanguis	Christi	miro	tum	munere	lavit.

Notes and Queries, iv. No. 92.

Each word of each line is a rhyme to the answering one of the other.

A like one in English:

	cur-	f-	w-	d-	dis-	and	p-
A	-sed	-iend	-rought	-eath	-ease		-ain.
	bles-	fr-	b-	br-	and-		ag-
A	cursed	fiend	wrought	death,	disease,	and	pain;
A	blessed	friend	brought	breath	and	ease	again.

Burthen-rhyme, which the Eastern poets call *mosujja*, or rhythmical, is a kind of task. The Eastern burthen-rhyme verse has usually three lines rhyming together, and the fourth ending with the burthen or burthen-word of the poem, as in the last four lines of each verse of the following poem:

Ruth a-riding.

Of all the roads that bridges bear
  O'er waters shining in the heat,
Or bowneck'd steeds in summer wear
  To flying dust with brightshod feet,
The dearest winds through Ryals glades,
Where, o'er the knaps in elmtree shades,
The airblown primrose blooms and fades,
  And *Ruth* comes out *a-riding*.

And I would fain, with early feet,
  Arise ere morning dew is dry,
And wend through dust of midday heat
  To bluest hills of all the sky,
If there, at last, ere dusk of day,
The evening sunlight would but pay
The longsome labours of my way
  With sight of *Ruth a-riding*.

A feather'd cap with bending brims
O'ershades her warmly-blooming face,
Her trimset waist and slender limbs
Or rest or bend with winsome grace;
And as her skirt o'erspreadeth wide
With flowing folds the horse's side,
He flings his head and snorts with pride
To carry *Ruth a-riding.*

While bright below her sable cap
Her sparkling eyes look down the lanes,
And, loosely bending o'er her lap,
Her slender hands hold up her reins,
The gateman fain would open wide
His gate, and smiling stand aside,
Foregoing all his toll with pride,
To look on *Ruth a-riding.*

In the *Paradise of Dainty Devises*, printed in 1576, there is a word-acrostic, in which the first words of every line, taken in succession, make a distich, which is the text of the poem.

Text.

"If thou desire to live in rest,
Give eare and see, but say the best."

If thou delight in quietness of life,
Desire to shun from broiles, debate, and strife,
To live in love with God, with friend, and foe,
In rest shalt sleep when others cannot so.
Give eare to all, yet do not all believe,
And see the end, and then do sentence give;
But say, for truth, of happy lives assinde,
The best hath he that quiet is in minde. *M. Hunnis.*

The Persian and Hindoo poets write a kind of mnemonic verse, called tơrịkh, the letters of which bear its date, and they mostly contrive to bring their own names into the last distich of a poem.

The following is a singular task-poem of George Herbert's. The task is, that the last words of the latter two lines of each verse are formed by dropping of letters from the last word of the former ones:

Inclose me still, for fear I *start*,
Be to me rather sharp and *tart*,
Than let me want thy hand and *art*.

Such sharpness shows the sweetest *friend*,
Such cuttings rather heal than *rend*,
And such beginnings touch their *end*.

789. Hebrew Poetry

The Hebrew poetry, the language in which the Holy Ghost spake by the prophets, is constructed on rules different from the foregiven ones of other languages. It is formed on rules of parallel predicates or figures.

790. The great rule of Hebrew poetic parallelism is, that in a distich or couplet, the first line shall have at least two members, and that the other shall have two more members, answering them, so far as that they give the same members under other names, or other members of like speech-kind.

Job xxviii. 2. (A) iron—(B) is taken out of the *earth*,
(A) and brass—(B) is molten out of the *stone*;

where *brass*, the first member of the second line, is the parallel to *iron*, the first member of the first line; and 'is molten out of the stone,' is the parallel to 'is taken out of the earth.'

Job xxv. 5. Behold even to (A) the moon,—(B) and it shineth not;
Yea, (A) the stars—(B) are not pure in his sight.

2 *Sam.* i. 23. They were (A) swifter—(B) than eagles;
They were (A) stronger—(B) than lions.

Job xi. 9. The measure thereof is (A) longer—(B) than the earth,
And (A) broader—(B) than the sea.

2 *Sam.* i. 20. (A) Tell it not—(B) in Gath,
(A) Publish it not—(B) in the streets of Askalon.

791. The two members of each line may be two sentences:

(A) Though your sins be as scarlet,—(B) they shall be as white as snow;
(A) Though they be red like crimson,—(B) they shall be as wool.
Isaiah i. 18.

Ps. vi. 2. (A) Have mercy upon me, O Lord,—(B) for I am weak:
(A) O Lord, heal me,—(B) for my bones are vexed.

792. They may be a subject and predicate:

(A) Thy silver—(B) is become dross,
(A) Thy wine—(B) mixed with water.

793. Where the subject is the same in both lines, the two members may be a *verb* and *object*.

Is. i. 23. [Every one] (A) loveth—(B) gifts,
and (A) followeth—(B) after rewards.

Here the subject 'every one' is a kind of speech-filling, and does not go into the parallel.

Is. liii. 4. [Surely he] (A) hath borne—(B) our griefs.
and (A) carried—(B) our sorrows.

Ps. lxxxi. 1. (A) Sing aloud—(B) unto God our strength:
(A) Make a joyful noise—(B) unto the God of Jacob.

794. The two members may be an adjective and its form:

(A) They were swifter—(B) than eagles;
(A) They were stronger—(B) than lions.

795. When the subject and verb are both the same, the two members may be two things in two cases:

Ps. lxxx. 11. [She sent out] (A) her boughs—(B) unto the sea,
and (A) her branches—(B) unto the river.

Ps. xxv. 9. [The meek] (A) will he guide—(B) in judgment:
[The meek] (A') will he teach—(B') his way.

796. Sometimes the last pair of parallels are elegantly inverted:

Job xxv. 4. (a) How then can man
(b) be justified with God?
(b) Or how can he be clean
(a) that is born of a woman?

797. The same word is not often given in one distich as a parallel to itself in another, unless the latter distich is an amplification of the other. This blemish appears in the English translation of *Job* xxv. 6, but it is not found in the Hebrew.

How much less (A) man,—that is (B) a worm?
And (A) the son of man,—which is (B) a worm?

In Hebrew: אַף כִּי־אֱנוֹשׁ רִמָּה
וּבֶן־אָדָם תּוֹלָעָה׃
coccus

The word of the latter line, which is translated 'worm,' is rather an insect, as the coccus, which yields scarlet dye.

Job xxxix. 5. Who hath sent out—the *wild ass* as free?
Who hath loosed the bands—of the *wild ass?*

'wild ass,' in the first line, is פֶּרֶא, its specific name;

'wild ass,' in the other line, is עָרוֹד, the 'wild' one.

(A) And they waited for me—(B) as for the rain;
(A) And they opened their mouth wide—(B) as for the latter rain.
Job xxix. 23.

'rain,' in the first line, is מָטָר, its specific name;

'rain,' in the second line, is מַלְקוֹשׁ, the 'latter.'

Ps. xxvi. 10. (A) In whose hands (יָד)—(B) is mischief,
(A′) And their right hand (יְמִין)—(B′) is full of bribes.

The Lord will strengthen him upon the bed (עֶרֶשׂ) of languishing:
Thou wilt make all his bed (מִשְׁכָּב) in his sickness.
Ps. xli. 3.

798. The same words, however, may appear in both members of a distich, when it is not an answering, and therefore not an emphatic word:

My voice—shalt thou hear—[in the morning], O Lord:
[In the morning] will I direct my prayer unto thee.
Ps. v. 3.

799. The same word may stand in a following member of a distich that amplifies the former one:

Ps. ix. 9. The Lord also will be (A) a refuge—(B) for the oppressed:
(A′) A refuge—(B′) in times of trouble.

Ps. lvi. 10. (A) In God—(B) will I praise his word:
(A′) In the Lord—(B′) will I praise his word.

Ps. xxix. 4. (A) The voice of the Lord—(B) is powerful:
(A′) The voice of the Lord—(B′) is full of majesty.

800. An amplification seems to be sometimes given for a parallel:

Ps. lxvii. 3. Let the people—praise thee, O Lord;
Let *all* the people praise thee.

801. A parallelism is sometimes amplified by following ones, and the first or short parallel is followed by a line, which reappears in the same or like form after the other:

Is. liii. 7. (A) He was oppressed,
(B) And he was afflicted,
(C) Yet he opened not his mouth:
(A) He is brought as a lamb to the slaughter,
(B) And as a sheep before her shearers is dumb,
(C) So he openeth not his mouth.

Job x. 21. Before I go whence I shall not return,
(A) Even to the land of darkness
(B) And the shadow of death;
(a) A land of darkness—(A′) as night,
(b) And of the shadow of death—(B′) without order.

Here the line a A′ amplifies A, and b B′ amplifies the line B.

Ps. cxiii. 8. (A) He raiseth up the poor—(B) out of the dust,
(A′) And lifteth the needy—(B′) out of the dunghill;
That he may set him with princes,
Even with the princes of his people.

802. The excellence of the structure of Hebrew poetry is beyond that of the poetry of other nations, inasmuch as it is one which is not lost in translation.

The charming skill and sweetness of the Greek and Latin feet of long and short breath-sounds, and ours of sharp and grave ones, with the end-rhyme, sound-rhyme, and clipping-rhyme of other nations, cannot follow a poet's thoughts out of his language; but the Hebrew parallelism, which is grounded upon things and not words, can leave its own language, and tune the psalm and the prophecy with the touching harmony of its twin ideas to every man in his own language,—an excellence of markworthy fitness for the word which was to be published to all nations.

803. Traces of Hebrew parallelism are found in some of the discourses of our Lord, and other writings of the New Testament.

The language which rises into poetry in the New Testament is mostly that of strong feeling and earnest declaration, as in Acts ii. 14, "Peter lifted up his voice, and said unto them,
(A) Ye men of Judea,
(B) And all ye that dwell at Jerusalem,
(A) Be this known unto you,
(B) And hearken to my words."

804. Wherever parallelism is found, whether in the New or Old Testament, it becomes a useful key of interpretation; since, if the third member of a parallel means the first under another name, or in another form, we may conclude that the fourth means the second; as,

(A) O come, let us sing—(B) unto the Lord:
(A′) Let us heartily rejoice—(B′) in the strength of our salvation.

Where we may conclude that if 'rejoice' in (A′) is the same action as 'sing' in (A), then 'the strength of our salvation' in (B′) is 'the Lord' of (B).

Ps. cv. 20. (A) The king—(B) sent and loosed him [Joseph],
(A′) The ruler of the people,—(B′) let him go free.

Here the subject of A and A′ is the same (the king of Egypt), although in A′ he is given by a periphrasis; and in the members B and B′, the actions 'loosed' and 'let go free' are the same action of 'the king,' and 'Joseph' is the object of it.

805. If the subject of the third member only bears some likeness to that of the first, yet, if the meaning of three out of the four members is clear, and one of them is disputed or sought, the three clear ones will often disclose the meaning of the dark one.

Job xxvi. 13. (A) By his spirit—(B) he hath garnished the heavens;
(A′) His hand—(B′) hath formed the crooked *serpent.*

Here we may believe that as (B′) speaks of the heavens, and the subject of A′ is the hand (power) of God, as that of A is his power, so B′ also speaks of the heavens, and that נָחָשׁ (serpent) must mean a constellation.

806. Parallels are sometimes of three with three, instead of two and two:

(A) Thou hast rebuked the heathen,—(B) thou hast destroyed the wicked,
(C) Thou hast put out their name for ever and ever.
(A′) O thou enemy, destructions are come to a perpetual end,
(B′) And thou hast destroyed cities:
(C′) Their memorial is perished with them.
Ps. ix. 5, 6.

(A) The clouds poured out water:—(B) the skies sent out a sound:
(C) Thine arrows went abroad.
(A′) The voice of thy thunder was in the heaven:
(B′) The lightnings lightened the world:
(C′) The earth trembled and shook.
Ps. lxxvii. 17, 18.

(A) Take an harp,—(B) go about the city,
(C) Thou harlot that hast been forgotten;
(A′) Make sweet melody,—(B′) sing many songs,
(C′) That thou mayest be remembered.
Isaiah xxiii. 16.

807. The symmetry of parallelism appears in sundry other forms besides those of the parallels of two with two, or three answering to three, as in Psalm cxv:

(A) O Israel, trust thou in the Lord:
(m) He is their help and their shield.
(B) O house of Aaron, trust in the Lord:
(m) He is their help and their shield.
(C) Ye that fear the Lord, trust in the Lord:
(m) He is their help and their shield.
(D) The Lord hath been mindful of us:
(E) He will bless us;
(A′) He will bless the house of Israel;
(B′) He will bless the house of Aaron;
(C′) He will bless them that fear the Lord.

Where A′, B′, and C′ take up A, B, and C.

The member (A′) may be a continuation instead of a parallel to (A):

(A) They cried,—(B) but there was none to save them:
(A′) Even unto the Lord,—(B′) but he answered them not.
Ps. xviii. 41.

808. In Matthew xxiii. we read:

They make broad—their phylacteries,
And enlarge—the borders of their garments,
And love the uppermost rooms—at feasts
And the chief seats—in the synagogues,
And greetings—in the markets,
And to be called of men,—Rabbi, Rabbi.

This shows us parallelism, which we may believe to extend further. On reading on with attention we find six parallels, three and three:

First, three precepts and three reasons:

But be not ye called Rabbi:
for one is your Master, even Christ; and all ye are brethren.
And call no man your father upon the earth:
for one is your Father, which is in heaven.
Neither be ye called Masters;
for one is your Master, even Christ.

Then follow three precepts with three antitheses:

But he that is greatest among you,
let him be your servant.
And whosoever shall exalt himself
shall be abased;
And he that humbleth himself
shall be exalted.

809. In two of the first three parallels we have a tautology which Hebrew parallelism hardly allows. We read 'for one is your master, even Christ,' in two of the parallels; and so far there are grounds afforded by parallelism for thinking that the reading or translation is bad.'

Bloomfield says of καθηγητὴς (v. 8), "There is some doubt as to the reading here. Many of the best commentators would read διδάσκαλος, which is found in several MSS., versions and fathers, but is received by no editor except Fritz." Yet Bloomfield thinks διδάσκαλος the true reading.

In the Syriac version of St. Matthew it is rabbi (master) in the first parallel; abâ (father) in the next; and meda-bronee (guides) in the third.

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